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35 *It was* round about eighteen thousand *measures:*
and the name of the city from *that* day *shall be,* ° The LORD *is* there.

35 The LORD [is] there: denoting the fact that Jehovah has gone thither and rests There, with all the blessing, peace, security, and glory of His abiding presence. Heb. *Jehovah Shammah.* See Ap. 4. II.

Those who read this book, and believe what God has here written for our learning, will not be troubled with all the puerile guesses and trifling comments of the natural man, but understand something of the grand revelations which can be only spiritually discerned (1 Cor. 2. 14).

THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

A | 1. 1-21. THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING.

B | 2. 1-49. THE DREAM OF NEBUCHADNEZZAR. THE BEGINNING AND DURATION OF GENTILE DOMINION.

C | 3. 1-30. DANIEL'S COMPANIONS. THE "FIERY FURNACE". ANGELIC DELIVERANCE.

D | 4. 1-37. THE FIRST KING OF BABYLON. NEBUCHADNEZZAR'S DREAM OF THE "GREAT TREE", REVEALING HIS TEMPORARY DEPOSITION.

D | 5. 1-31. THE LAST KING OF BABYLON. BELSHAZZAR'S VISION OF THE "HAND", REVEALING HIS FINAL DOOM.

C | 6. 1-28. DANIEL HIMSELF. THE "DEN OF LIONS". ANGELIC DELIVERANCE.

B | 7. 1—8. 27. THE DREAM AND VISION OF DANIEL. THE END OF GENTILE DOMINION.

A | 9. 1—12. 13. THE DESOLATIONS OF JERUSALEM. PROPHETIC ANNOUNCEMENTS CONNECTED WITH THEIR END.

For the CANONICAL Order and Place of the Prophets, see Ap. 1
For the CHRONOLOGICAL Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.
For References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Visions of chs. 7—12, see Ap. 89.
For the Numbered "Days" in 8. 14; 12. 7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9. 25-27), see Ap. 91.

The position of the book in the "Hagiographa", or third division of the Old Testament ("the Psalms", see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is yet future. And whereas those three greater prophets speak of the future from an Intro-Israelitish standpoint, Daniel has their prophecies as his background; and, instead of looking at Zion and its neighbouring localised peoples, Daniel has universal Monarchies as his perspective; and is therefore separated from them in the Hebrew Canon, becoming to us the "light" or "lamp" of 2 Pet. 1. 19, and the realisation of 1 Pet. 1. 11.

The first part of the book (1. 1—6. 28, **A** to ***C***) is *historic*, while the latter half (7. 1—12. 13, ***A*** and ***B***) is *prophetic.*

Moreover, of the former portion, 2. 4—7. 28 is written in Aramaic (or Chaldee), while the latter portion, 8. 1—12. 13, is written in Hebrew. This is to teach us that the *historic* portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the *prophetic* portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1. 6).

In Hezekiah's day (604 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (426 B.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (495 B.C.) both languages were generally understood; and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?

°DANIEL.

A A (p. 1179) 497

1 °IN the third year of the reign of Jehoiakim king of Judah °came °Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And °the LORD* °gave Jehoiakim king of Judah into his hand, with °part of the vessels of the house of °God: which he carried into °the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

B C **3** And the king spake unto Ashpenaz °the master of his eunuchs, that he should bring *certain* of the °children of Israel, °and of the king's seed, and of the °princes;

D a **4** °Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and °cunning in knowledge, and understanding science, and such as *had* ability in them to stand °in the king's palace, and whom they might teach the °learning and the °tongue of the °Chaldeans.

b **5** And the king appointed them a daily provision of the king's °meat, and of the °wine which he drank: so nourishing them °three years, that at the end thereof they might °stand before the king.

DANIEL = GOD [my] Judge, which accords with the character and contents of the book. Daniel was of the seed-royal of Judah. See note on *v.* 3. He is mentioned thrice by Ezekiel, his contemporary (14. 14, 20; 28. 3), and once by our Lord. In Matt. 24. 15 (Mark 13. 14), the Lord referred also to Dan. 8. 13; 9. 27; 11. 31; 12. 11. In Matt. 24. 30; 26. 64. Mark 14. 62. Luke 22. 69, He referred to Dan. 7. 13. In Matt. 24. 15–17, 20–22, He referred to Dan. 12. 1.

1. 1–21 (**A**, p. 1178). THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING. (*Introversions and Alternation.*)

A | A | 1, 2. The time.
B | C | 3. Daniel and his companions.
D | a | 4. Their attainments.
b | 5. Their provision. (Appointment.)
B | *C* | 6, 7. Daniel and his companions.
D | *b* | 8–16. Their provision. (Resolve.)
a | 17–20. Their attainments.
A | 21. The time.

1 In the third year, &c. It was in the third year of Jehoiakim that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, not of the arrival at Jerusalem. See note on "came", below. In the fourth year Jehovah says by Jeremiah (25. 9), "I will send". The date would be 497 B.C. and Daniel's sixteenth year, he being born probably in 513 B.C. (Josiah's eighteenth year).

came = went, set out, or proceeded. Heb. *bō'*, which means *to go* or *come*, according to the context and the point of view. It is rendered "went" in Gen. 7. 9, 16; 15. 17. Ex. 5. 1. Num. 8. 22; 14. 24. Judg. 6. 19; 18. 18. 1 Sam. 17. 12. 2 Sam. 2. 24; 12. 16; 17. 25; 20. 3, 8. 1 Chron. 2. 21. Ps. 66. 12. Ezek. 36. 20, 21, 22; 41. 3. It is translated "*go*", in the sense of *proceed* or *set out*, in Deut. 4. 1; 6. 18; 8. 1; 11. 8; 12. 26; 22. 13; 26. 3. Josh. 23. 12. Ruth 3. 4. 1 Sam. 25. 5, &c. Jonah 1. 3, &c. It is rendered "*entered*" (of setting out) in 2 Chron. 27. 2. Job 38. 16, 22. Jer. 9. 21; 14. 18; 17. 25; 22. 4; 34. 10; 37. 16. Lam. 1. 10. Ezek. 44. 2; 46. 2. Dan. 11. 40, 41. Amos 5. 5. Obad. 11. Zech. 5. 4. Nebuchadnezzar did set out in Jehoiakim's third year, but was delayed by fighting the battle with Pharaoh-necho at Carchemish. In the next (the fourth) year (Jer. 46. 2), he carried out the object with which he set out. Cp. 2 Kings 24. 1, and 2 Chron. 36. 6, 7. **Nebuchadnezzar.** This name is so spelt (i. e. with "n" instead of "r") by Berosus (who wrote his history from the monuments, *Cent.* 3, B.C.). Both spellings were in vogue. Ezekiel uses the "r"; and Jeremiah uses "r" before ch. 27; and then eight times the "n" (27. 6 where Nebuchadnezzar is once specially called Jehovah's appointed servant, 8, 20; 28. 3, 11, 14; 29. 1, 3); and after that, always with "r" except twice (34. 1; 39. 5). It is spelt with "n" in 2 Kings 24. 1, 10, 11; 25. 1, 8, 22. 1 Chron. 6. 15. 2 Chron. 36. 6, 7, 10, 13. Ezra 1. 7; 2. 1. Neh. 7. 6. Est. 2. 6). **2** the LORD*. One of the 134 places where the *Sōpherīm* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. **gave.** See Isa. 39. 6, 7. Jer. 25. 8–11. Ezek. 21. 26, 27. **part.** Others were brought later (2 Kings 24. 13. 2 Chron. 36. 10). See Ezra 1. 7 for the subsequent restoration of them by Cyrus. **God.** Heb. Elohim. Ap. 4. I. **the land of Shinar.** Ref. to Pent. (Gen. 10. 10; 11. 2; 14. 1, 9). Ap. 92. Outside the Pentateuch found only in Josh. 7. 21 (Heb. text). Isa. 11. 11. Zech. 5. 11; and here. **3** the master of his eunuchs. Heb. *rab ṣārīṣāyn* = master or chief of the eunuchs; whence the title "Rab-saris" in 2 Kings 18. 17. See note there. Called "prince" in *v.* 7. **children** = sons. **and** = even, or both. Some codices, with six early printed editions, omit this "and": reading "sons of Israel, of the king's seed" (or "seed-royal"). **princes** = nobles. Heb. *partᵉmīm*, a Persian word, found only here and Est. 1. 3; 6. 9. Not the same word as in *vv.* 7, 8, 10, 11, &c. **4** Children = Youths. **cunning** = skilful. **in the king's palace.** The Inscriptions show that there was a palace school with elaborate arrangements for special education. See below on "Chaldeans", and notes on 2. 2. **learning** = character, or books. See Prof. Sayce's *Babylonian Literature*: which shows the existence of a huge literature and famous libraries, in which were arrangements for procuring books from the librarian as in our own day. These books related to all subjects, and were classified according to their subjects (pp. 12–14). **tongue.** This was a special and important department. **Chaldeans.** A name not peculiar to Daniel. From Genesis onward it is met with, especially in Jeremiah. They were distinct from the Babylonians (Jer. 22. 25. Ezek. 23. 23), and belonged to South Babylonia. Used here of a special class, well known as such at that time (cp. 2. 2, 4, 5, 10), and distinct also from other learned classes (2. 4). The word (Heb. *Chasdīm*) is used also in the wider sense of a nationality (5. 30). See Dr. Pinches on *The Old Testament*, p. 371; Rawlinson's *History of Herodotus*, vol. i; pp. 255, 256; and Lenormant's *The Ancient History of the East*, i. pp. 493–5. **5** meat = food. Heb. *pathbag*. A Persian or Aryan word. Occurs only in Daniel. **wine.** Heb. *yayin*. Ap. 27. I. **three years.** Say 497, 496, and 495 B.C. See note on 2. 1. It does not say these years were concluded before the events of ch. 2 took place. **stand before the king.** Ref. to Pent. (Gen. 41. 46).

B C (p. 1179) 497

6 Now among these were of the [3] children of Judah, °Daniel, °Hananiah, °Mishael, and °Azariah:

7 Unto whom the °prince of the eunuchs °gave names: for he gave unto Daniel *the name* of °Belteshazzar; and to Hananiah, of °Shadrach; and to Mishael, of °Meshach; and to Azariah, of °Abed-nego.

D b

8 But Daniel °purposed in his heart that he would not °defile himself with the portion of the king's meat, nor with the [5]wine which he drank: therefore he requested of the [7]prince of the eunuchs that he might not defile himself.

9 Now °God had brought Daniel into favour and °tender love with the [7]prince of the eunuchs.

10 °And the [7]prince of the eunuchs said unto Daniel, "ℑ fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces °worse liking than the [4]children which *are* of °your sort? then shall ye make *me* endanger my head to the king."

11 Then said Daniel to °Melzar, whom the [7]prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 "Prove thy servants, I beseech thee, ten days; and let them give °us °pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the [4]children that eat of the portion of the king's [5]meat: and as thou seest, deal with thy servants."

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the [4]children which did eat the portion of the king's [5]meat.

16 Thus [11]Melzar took away the portion of their [5]meat, and the [5]wine that they should drink; and gave them [12]pulse.

a

17 As for these four [4]children, [9]God gave them knowledge and skill in all [4]learning and wisdom: and Daniel had °understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the [7]prince of the eunuchs brought them in before [1]Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like [6]Daniel, [6]Hananiah, [6]Mishael, and [6]Azariah: therefore [5]stood they before the king.

20 And in all matters of wisdom *and* [17]understanding, that the king enquired of them, he found them ten times better than all the °magicians °*and* astrologers that *were* in all his realm.

A

21 And Daniel °continued *even* unto °the first year of king Cyrus.

B E c (p. 1180) 495

2 °And in °the second year of the reign of °Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his °spirit was troubled, and his sleep °brake from him.

6 Daniel = God is my Judge. See note on the Title.
Hananiah = Jah is gracious; or, graciously given by Jah.
Mishael = who is (or is as) El? Ap. 4. IV.
Azariah = helped of Jah, or Jah has helped.
7 prince = ruler. Heb. *sar*.
gave names. In token of subjection. See 2 Kings 23. 34; 24. 17. Cp. Gen. 41. 45.
Belteshazzar. According to Dr. Pinches, this is an abbreviated form of Balat-su-ūsur = protect thou (O Bel) his life. Many such abbreviations are found in the inscriptions; but cp. "Belshazzar" (5. 1).
Shadrach. According to Delitzsch = **Sudur-Aku** (= command of Aku, the moon-god).
Meshach. Perhaps Misha-Aku = who is as Aku?
Abed-nego = servant or worshipper of Nego. It is not wise to suppose this to be a corruption of Abed-nebo, while any day the name may be met with in the Inscriptions.
8 purposed in his heart = made up his mind. Cp. Prov. 23. 7.
defile himself, &c. This was because meat was killed with the blood (contrary to Lev. 3. 17; 7. 26; 17. 10–14; 19. 26), and offered to idols (Ex. 34. 15. 1 Cor. 10. 20. Cp. Acts 15. 29). Not because they were acting on vegetarian and temperance principles.
9 God. Heb. Elohim (with Art.) = the [Triune] God. Ap. 4. I.
tender love = compassion.
10 And: or, Yet.
worse liking = sadder: i.e. thin and sad-looking. Cp. Matt. 6. 16.
your sort = your own age.
11 Melzar. Heb. = the *melzar* = the steward or butler, who had charge of the wine, &c.
12 us. The 1611 edition of the A.V. omitted "us".
pulse = vegetable food (to avoid the idol-tainted meat).
17 understanding = discernment.
20 magicians and astrologers. See notes on 2. 2.
and. Some codices, with Sept., Syr., and Vulg., read this "and" in the text.
21 continued = continued in office. See first occ. Ex. 25. 30: also 27. 20; 28. 29, 30, 38; 29. 38, 42; 30. 8: &c. Cp. Ezek. 39. 14, "continual employment".
the first year of king Cyrus: i.e. during the whole period of Babylonian supremacy over Israel for sixty-nine years (495–426 = 69). It does not say that he did not continue longer, but that he lived to see that important epoch. Cp. 10. 1; and see Ap. 57, and 58.

2. 1-49 (**B**, p. 1178). THE DREAM OF NEBUCHADNEZZAR. THE DURATION OF GENTILE DOMINION. (*Alternations and Introversion.*)

B
- E | c | 1–3. Chaldeans brought in.
  - d | 4–9. King's requisition.
  - e | 10, 11. Their inability.

  } Chaldeans.
  - F | G | f | 12–16. King's resentment.
    - g | 17, 18. Daniel and others.

    } Suspense.
    - H | 19–23. Revelation.
- *E* | *c* | 24, 25. Daniel brought in.
  - *d* | 26, 27. King's requisition.
  - *e* | 28–30. Daniel's ability.

  } Daniel.
  - *F* | *H* | 31–45. Communication.
  - *G* | *f* | 46–48. King's gratitude.
    - *g* | 49. Daniel and others.

    } Captivity.

1 And. Thus linking on this chapter of momentous prophecy with ch. 1, which is pure history.
the second year: 495 B.C. (Daniel's eighteenth year). Therefore Jehoiakim's fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar's dream. Daniel was in Babylon, and writes from that standpoint. The supposed difficulty is a proof of genuineness; for the writer would have been a fool as well as a forger to have left it unexplained. **Nebuchadnezzar.** See note on 1. 1. **spirit.** Heb. *rūach*. Ap. 9. **brake from** = had been upon: i.e. had now gone from.

495 2 Then the king commanded °to call the °magicians, and the °astrologers, and the °sorcerers, and the °Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, °"I have dreamed a dream, and my [1]spirit °was troubled to know the dream."

d (p. 1180) 4 Then spake the [2]Chaldeans to the king °in Syriack, °"O king, live for ever: tell thy servants the dream, and we will shew the interpretation."

5 The king answered and said to the [2]Chaldeans, "The °thing is °gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be °cut in pieces, and your houses shall be °made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and °rewards and great honour: therefore shew me the dream, and the interpretation thereof."

7 They answered again and said, "Let the king tell his servants the dream, and we will shew the interpretation of it."

8 The king answered and said, "I know of certainty that ye would °gain the time, because ye see the thing is [5]gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

e 10 The [2]Chaldeans answered before the king, and said, "There is not a °man upon the °earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any [2]magician, or [2]astrologer, or [2]Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is °not with flesh."

F G f 12 For this cause the king was angry and very furious, and commanded to destroy all the °wise *men* of Babylon.

13 And the decree went forth that the [12]wise *men* should be slain; and they sought Daniel and his °fellows to be slain.

14 Then Daniel answered with °counsel and wisdom to °Arioch the captain of the king's °guard, which was gone forth to slay the [12]wise *men* of Babylon:

15 He answered and said to [14]Arioch the king's captain, "Why *is* the decree *so* hasty from the king?" Then [14]Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would °give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to °Hananiah, Mishael, and Azariah, his companions:

18 That they would desire °mercies °of °the °God of heaven concerning this °secret; that Daniel and his [13]fellows should not perish with the rest of the [12]wise *men* of Babylon.

2 to call, &c. = to send for. This tells us of the religious system of Babylonia, of which subsequent Jewish commentators and Greek translators would know little or nothing. There were six classes of the Chaldean priesthood.

magicians. Heb. *ḥartummīm*. Connected with the *kharutu* (the sceptre) or rod of office of those who repelled demons and evil spirits by incantations, &c.

astrologers. Heb. *'ashshāphīm* = in Babylonian, *asipi*, prophets who assumed to announce the will of heaven and predict the future. These were a class apart from the others. The inscriptions speak of *bab Assaput* = the gate of the oracle; also of *bit Assaput* = the house of the oracle.

sorcerers. Heb. *mᵉkashshᵉphīm* = wizard (Ex. 7. 11; 22. 18, fem. Deut. 18. 10, fem. Mal. 3. 5, fem.).

Chaldeans. Heb. *Kasdīm*. See note on 1. 4.

3 I have dreamed. Contrast this with Daniel's vision, in the Structure on p. 1178; and note the other recorded dreams (Gen. 20. 3).

was = is.

4 in Syriack. Heb. *'ărāmith* = Aramaic. The insertion of this word here is to call our attention to the fact that what follows is written not in Hebrew, but in Aramaic, as far as the end of ch. 7. See note on the Structure, p. 1178; and note the other Aramaic portions (Ezra 4. 8—6. 18 and 7. 12–26; also Jer. 10. 11. The Syriac and Chaldee are properly Western and Eastern Aramaic.

O king. This is the first Aramaic word so written. Cp. 3. 9; 5. 10; 6. 6, 21. Neh. 2. 3.

5 thing. The dream.

gone from me. Referring to the forgotten dream.

cut . . . made a dunghill. Cp. 3. 29. Ezra 6. 11. A further mode of punishment, from the Medo-Persians, in 6. 7.

6 rewards. Chald. *nᵉbizbāh* = a present.

8 gain the time = gain time. It may have reference to that day being an unlucky day. Cp. Est. 3. 7.

10 man. Chald. *'ĕnāsh*. Ap. 14. III.

earth. Chald. *beshtā'* = dry ground.

11 not. Is emphatic. They held that there were gods who dwelt in men. But these were beyond mortal men altogether.

12 wise men: i. e. the members of all the classes collectively, mentioned in *v.* 2 above. Chald. *ḥākam*, denoting acquired wisdom.

13 fellows = companions.

14 counsel and wisdom = prudence and discretion.

Arioch. An ancient Babylonian name, preserved and handed down from Gen. 14. 1 = *Iri-Aku*.

guard = executioners. Cp. Gen. 37. 36; 39. 1; 40. 3. 2 Kings 25. 8. Jer. 39. 9.

16 give him time = appoint him a time.

17 Hananiah, &c. See note on 1. 6.

18 mercies = great mercy. Fig. *Heterosis* (of Number), Ap. 6.

of = from before.

the God of heaven. See note on 2 Chron. 36. 23.

God. Chald. *'elāh*. Ap. 4. I.

secret. Chald. *rāz*, which the Sept. renders *mustērion*. Occurs in O.T. only here, in *vv.* 18, 19, 27, 28, 29, 30, 47, 47; and 4. 9. Not the same word as in *v.* 22.

20 answered and said. See note on Deut. 1. 41.

for ever and ever = from age to age. See Ap. 151.

21 He changeth, &c. Cp. *v.* 9; 7. 25. 1 Chron. 29. 30. Job 34. 24–29. Ps. 31. 14, 15. Ecc. 3. 1–8. Jer. 27. 5–7.

19 Then was the [18]secret revealed unto Daniel in a night vision. Then Daniel blessed the [18]God of heaven. H

20 Daniel °answered and said, "Blessed be the name of [18]God °for ever and ever: for wisdom and might are His:

21 And °He changeth the times and the

495 seasons: °He removeth kings, and setteth up kings: °He giveth wisdom unto the wise, and knowledge to them that know understanding:
22 °He revealeth the deep and °secret things: °He knoweth what *is* in the darkness, °and the light dwelleth with Him.
23 I thank Thee, and praise Thee, O Thou [18]God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast *now* made known unto us the king's matter."

E c (p 1180) 24 Therefore Daniel went in unto [14]Arioch, whom the king had ordained to destroy the [12]wise *men* of Babylon: he went and said thus unto him; "Destroy not the [12]wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation."
25 Then [14]Arioch broug htin Daniel before the king in haste, and said thus unto him, "I have found a °man of the captives of Judah, that will make known unto the king the interpretation."

d 26 The king answered and said to Daniel, whose name *was* °Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

e 27 Daniel answered in the presence of the king, and said, "The [18]secret which the king hath demanded cannot the [12]wise *men*, the [2]astrologers, the [2]magicians, the soothsayers, shew unto the king;
28 But there is a [18]God in heaven That revealeth [18]secrets, and °maketh known to the king [1]Nebuchadnezzar what shall be °in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;
29 As for thee, O king, thy thoughts °came *into thy mind* upon thy bed, what should come to pass hereafter: and He That revealeth [18]secrets maketh known to thee what shall come to pass.
30 But as for me, this [18]secret is not revealed to me for *any* wisdom that I have more than any living, but °for *their* sakes that °shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

F H 31 Thou, O king, °sawest, and °behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the °form thereof *was* terrible.
32 This image's °head *was* of fine °gold, his breast and his arms of °silver, his belly and his thighs of °brass,
33 His legs of iron, his feet part of iron and part of [32]clay.
34 Thou sawest till that °a stone was cut out °without hands, which smote the image upon his °feet *that were* of [32]iron and [32]clay, and °brake them to pieces.
35 Then was the °iron, the °clay, the °brass, the °silver, and the °gold, [34]broken to pieces °together, and became like the chaff of the summer threshingfloors; and the °wind carried them away, that no place was found for them: and the [34]stone that smote the image became a great mountain, and °filled the whole earth.
36 This *is* the dream; and we will tell the interpretation thereof before the king.

He removeth, &c. Cp. 4. 17, 32. 1 Sam. 2. 7, 8. Job 12. 18. Pss. 75. 6, 7; 113. 7, 8. Prov. 8. 15, 16. Luke 1. 51, 52. Acts 13. 21, 22.

He giveth, &c. Ex. 31. 3, 6. 1 Kings 3. 8–12; 4. 29; 10. 24. 1 Chron. 22. 12. 2 Chron. 1. 10–12. Prov. 2. 6, 7. Luke 21. 15. 1 Cor. 1. 30. Jas. 1. 5, 17; 3. 15–17.

22 He revealeth, &c. Cp. *vv.* 11, 28, 29. Gen. 37. 5–9; 41. 16, 25, 28. Job 12. 22. Ps. 25. 14 Isa. 14. 24, 26; 42. 9. Matt. 11. 25. Rom. 16. 25, 26. Eph. 3. 5. Col. 1. 25–27.

secret = hidden. Chald. *ṣăthar*. Not the same word as in *v.* 18, &c.

He knoweth, &c. Cp. Job 26. 6. Ps. 139. 11, 12. Jer. 23. 24. Luke 12. 2, 3. John 21. 17. 1 Cor. 4. 5. Heb. 4. 13.

and the light, &c. Cp. 5. 11, 14. Pss. 36. 9; 104. 2. John 1. 9; 8. 12; 12. 45, 46. 1 Tim. 6. 16. Jas. 1. 17. 1 John 1. 5.

25 man. Chald. *gᵉbar*. Ap. 14. IV.

26 Belteshazzar. See note on 1. 7.

28 maketh = hath made. Cp. *v.* 29.

in the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 32. 29). Ap. 92.

29 came = came up.

30 for their sakes . . . interpretation = to the intent that the interpretation. **shall** = should.

31 sawest = wast looking.

behold. Fig. *Asterismos*. Ap. 6.

form = appearance.

32 head. Note the five parts: (1) the head; (2) the breast and arms; (3) the belly and the thighs; (4) the legs; (5) the feet. These five are preserved distinct throughout. Cp. *vv.* 34, 35, and 38–44, and 45.

gold . . . clay (*v.* 33). Note that the most precious metal, and the highest specific gravity was at the top, decreasing with its descent: (1) gold = 19. 3; (2) silver = 10. 51; (3) brass = 8. 5; (4) iron = 7. 6; (5) clay = 1. 9: so that it was top-heavy from the first.

34 a stone. See note on Ps. 118. 22.

without hands. An expression always emphasising the absence of all human instrumentality and the act of God alone. See *v.* 45; 8. 25. Job 34. 20. Lam. 4. 6. Cp. Acts 7. 48; 17. 24, 25; 19. 26. 2 Cor. 5. 1. Eph. 2. 11. Col. 2. 11. Heb. 9. 11, 24.

feet: i.e. the fifth kingdom. Not the fourth, which was represented by the "legs of iron".

brake them to pieces: or, they were beaten small.

brake = beat small. Chald. *dᵉḳaḳ*. Cp. *vv.* 34, 35, 40, 41, 44, 45.

35 iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in *v.* 32, and the five kingdoms:—

vv. 32, 33.	*v.* 35.	*v.* 45.
gold,	iron,	iron,
silver,	clay,	brass,
brass,	brass,	clay,
iron,	silver,	silver,
iron and clay.	gold.	gold.

together. As united at the time of the end (forming the *sixth* power), the kingdom of the "Beast" (Rev. 13).

wind. Heb. *rūaḥ*. Ap. 9.

filled the whole earth. Thus marking the *seventh* kingdom, that of Messiah.

37 a kingdom. The O.T. is not designed to be a compendium of "ancient history". It is the history of Jehovah's People, Israel; and other nations are referred to only as, and in so far as, they come into connection with Israel. Babylon was the most ancient of kingdoms (Gen. 10. 10). Cp. Deut. 32. 8. Nebuchadnezzar was not the first king; but he was the "head" or beginning of Gentile dominion in the earth when Israel had been "removed" (according to Jer. 15. 4; 24. 9; 29. 18). These successive kingdoms are reckoned only as they obtained possession of Jerusalem. They existed before that; and each, in turn, was absorbed in the one that succeeded.

37 Thou, O king, *art* a king of kings: for the [18]God of heaven hath given thee °a kingdom, power, and strength, and glory.

495 38 And wheresoever the °children of °men dwell, the beasts of the field and the fowls of the heaven °hath He given into thine hand, and hath made thee ruler over them all. °Thou °*art* this °head °of gold.

39 And after thee shall °arise °another kingdom °inferior to thee, and another °third kingdom of brass, which shall bear rule over all the earth.

40 And °the fourth kingdom shall be °strong as iron: forasmuch as iron [34] breaketh in pieces and °subdueth all *things:* and as iron that °breaketh all these, shall it [34] break in pieces and °bruise.

41 °And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the °strength of the iron, forasmuch as thou sawest the iron mixed with °miry clay.

42 And *as* the toes of the feet *were* °part of iron, and part of clay, *so* the kingdom shall be °partly strong, and °partly °broken.

43 And whereas thou sawest iron mixed with [41] miry clay, °they shall mingle themselves with the seed of [38] men: but they shall not cleave one to another, even as iron °is not mixed with clay.

44 And in the days of °these kings shall the [18] God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall [34] break in pieces and consume all these kingdoms, and it shall stand °for ever.

45 Forasmuch as thou sawest that [34] the stone was cut out of the mountain [34] without hands, and that it [34] brake in pieces the [35] iron, the [35] brass, the [35] clay, the [35] silver, and the [35] gold; the great [18] God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure."

G f (p. 1180) 46 Then the king [1] Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an °oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, "Of a truth *it is,* that your [18] God °*is* a [18] God of [18] gods, and a °Lord of kings, and a [22] Revealer of [18] secrets, seeing thou couldest reveal this [18] secret."

48 Then the king °made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the °governors over all the [12] wise *men* of Babylon.

g 49 Then Daniel requested of the king, and he set °Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: °but Daniel *sat* in the gate of the king.

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38 children = sons.

men. Chald. *'ănāshā'*.

hath He given. According to His word (Jer. 27. 6, 7; 28. 14, &c. Cp. 1. 2 and Ezek. 26. 7.

Thou. Nebuchadnezzar.

art = art represented by. Fig. *Metaphor.* Ap. 6.

head: i.e. the first of these five kingdoms, not the first king of Babylon. See note on *v.* 37.

of. Genitive of Material. Ap. 17. 6.

39 arise = stand up. Chald. *ḳūm* = to begin to exist. See note on Ex. 1. 8.

another. The kingdom of Medo-Persia, which succeeded Babylon by occupying Jerusalem (2 Chron. 36. 22).

inferior. As silver is inferior to gold, in value and in specific gravity (see note on *v.* 32) so the second kingdom was inferior to the first. The successive kingdoms are marked by evolution (or rather, devolution). In the first (Babylon) the king possessed absolute power ("whom he would he slew", &c., 5. 19); the second [Medo-Persian] was a government by law which was superior to the king (6. 1, 14, &c.).

third kingdom. This again was "inferior", as being less despotic.

40 the fourth: i.e. Rome (Luke 2 and 3). Observe that it does not say there were "four, and no more", as alleged; but "the fourth". An *ordinal* number, not *cardinal.* The Chald. is *rᵉbīʿayā'* (text), or *rᵉbīʿā'āh* (margin) = fourth, as in 3. 25; 7. 7, 19, 23. Not *'arbaʿ*, which = four. The *fifth* is revealed in *vv.* 41–43. The power which was to succeed Rome in the possession of Jerusalem was to be the Mohammedan power, which was still future when our Lord referred to it in Luke 21. 24; but the Lord does not *name* it, because the condition of Acts 3. 18–26 could not be anticipated, assumed, or forestalled.

strong = hard. This was the character of Rome, both royal, imperial, and republican.

subdueth = crusheth.

breaketh = dasheth, or bringeth to ruin. Chald. *rᵉʿaʿ*. Not the same word as in *vv.* 1, 34, 35, 42, 44, 45.

bruise = bring to ruin. Chald. *rᵉʿaʿ*. Ap. 44. viii. The same word as "breaketh" earlier in the verse.

41 And whereas, &c. The fifth power is now to be described (the "feet and toes"). It came into possession of Jerusalem in A.D. 636 (Rome having held the city for 666 years: viz., from the battle of Actium, 31 B.C. —A.D. 636). Its character as described in *v.* 41 is exact; and, as represented by the "feet", Jerusalem has indeed been "trodden down" (Luke 21. 24) as was never done by any of the other four powers.

strength = hardness.

miry = muddy. Chald. *tīn.* Same as Heb. *tīt.* Occ. 2 Sam. 22. 43. Job 41. 30 (Heb. *v.* 22). Pss. 18. 42 (Heb. *v.* 43); 40. 2 (Heb. *v.* 3); 69. 14 (Heb. *v.* 15). Isa. 41. 25; 57. 20. Jer. 38. 6. Mic. 7. 10. Nah. 3. 14. Zech. 9. 3; 10. 5. Not the same as that rendered "broken" (= brittle), *v.* 42, as stated by some commentators.

42 part = a portion [of them], or some of them. Chald. *min.*

partly = in part, or at the end. Chald. *ḳᵉṭzāth*, as in 4. 29 (Heb. *v.* 26), 34 (Heb. *v.* 31). Occurs only in these three places. Cp. the Heb. *ḳᵉṣāth* (1. 2 with 5, 15, 18).

partly broken = part [of it shall be] broken.

broken = fragile, easily broken. Chald. *tᵉbār.* Occurs only here. **43 they:** i.e. the toes. **is not mixed** = mingleth not. **44 these kings.** Represented by the ten toes: i.e. in their days, at the end of the time of the *fifth* power. Cp. Rev. 17. 12–18. That is the moment of the great stone, and of the coming of Messiah. **for ever** = to the ages. See Ap. 151. **46 oblation** = a gift offering. Ap. 43. II. iii. **47 is** = Ḥe [is]. **Lord.** Chald. Adonai. Ap. 4. VIII (2). **48 made Daniel a great man** = exalted Daniel. **governors** = prefects, or nobles. Chald. *signin.* Occurs in Dan. only here, 3. 2, 3, 27; and 6. 7. **49 Shadrach,** &c. See note on 1. 7. **but Daniel sat in the gate,** &c. See note on Est. 2. 19.

C K L N (p. 1184) 475

3 Nebuchadnezzar the king made an °image of gold, whose °height *was* °threescore °cubits, *and* the °breadth thereof °six °cubits: he set it up in the plain of °Dura, in the province of Babylon.

2 Then Nebuchadnezzar °the king sent °to gather together the °princes, the °governors, and the °captains, the °judges, the °treasurers, the °counsellers, the °sheriffs, and all the °rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the [2]princes, the [2]governors, and [2]captains, the [2]judges, the [2]treasurers, the [2]counsellers, the [2]sheriffs, and all the [2]rulers of the provinces, were gathered together unto the dedication of the [1]image that Nebuchadnezzar the king had set up; and they stood before the [1]image that Nebuchadnezzar had set up.

4 Then an °herald cried aloud, "To you it is commanded, O °people, °nations, and °languages,

5 *That* at what time ye hear the sound of the °cornet, flute, °harp, °sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same °hour be cast into the midst of a burning fiery furnace."

O 7 Therefore at that time, when all the people heard the sound of the [5]cornet, flute, [5]harp, sackbut, psaltery, and all kinds of musick, all the [4]people, the [4]nations, and the [4]languages, fell down *and* worshipped the golden [1]image that Nebuchadnezzar the king had set up.

M 8 Wherefore at that time °certain °Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, "O king, live for ever.

10 Thou, O king, hast made a decree, that every °man that shall hear the sound of the [5]cornet, flute, [5]harp, [5]sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are [8]certain Jews whom thou hast set over the affairs of the province of Babylon, °Shadrach, Meshach, and Abed-nego; these [10]men, O king, have not regarded thee: they serve not thy °gods, nor worship the golden [1]image which thou hast set up."

K L N 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring [12]Shadrach, Meshach, and Abed-nego. Then they brought these [12]men before the king.

14 Nebuchadnezzar spake and said unto them, "*Is it* °true, O [12]Shadrach, Meshach, and Abed-nego, do not ye serve my [12]gods, nor worship the golden [1]image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the [5]cornet, flute, [5]harp, [5]sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the [1]image which I have made; ° *well:* but if ye wor-

3. 1-30 (**C**, p. 1178). DANIEL'S COMPANIONS. THE FIERY FURNACE. (*Alternations.*)

C | K | L | N | 1-6. Command to worship the image.
O | 7. Obedience.
M | 8-12. Accusation of the three.
K | *L* | *N* | 13-15. Command to worship the image.
O | 16-18. Refusal.
M | 19-30. Condemnation of the three.

1 image. This could not have been an image of a human being. The height and breadth are out of all proportion for this; the former being one to ten instead of one to six. A figure drawn on this scale, will at once be seen to be impossible. Having determined that it is a human figure, tradition then assumes it to have been a proportional figure "on a pedestal", or simply "a bust on a pillar". But there is nothing in the text to suggest this. It would exactly suit an *Asherah* (Ap. 42). The Heb. *tzelem* denotes something shaped by cutting or carving. Ezek 16. 17, and 23. 14, practically make this certain. See the verb in Ezek. 7. 20; and cp. what is said in Num. 33. 52.

height . . . breadth. See above note.

threescore . . . six. The numbers of man (Ap. 10). Note the *six* instruments (cp. 5, 7, 10, 15). See note on 1 Sam. 17. 4. **cubits.** See Ap. 51. III. 2 (1).

Dura. Now *Dūair*, twelve miles south-east of Babylon.

2 the king sent. This great Durbar would hardly have taken place till after the campaign referred to in note on "came" (1. 1). It was therefore probably held about 475 B.C., in Daniel's thirty-eighth year, twenty years after Nebuchadnezzar's dream of himself, the "head of gold" (ch. 2).

to gather together, &c. Note the eight technical terms. Well known to Daniel, but difficult for a Jew in Jerusalem 300 years later to enumerate so minutely and so accurately. **princes** = satraps.

governors. See note on 2. 48.

captains = pashas (as in Neh. 5. 14, 18. Hag. 1. 14), the first three being *governmental.*

judges = viziers, or chief judges.

treasurers: these two being *courtiers.*

counsellers = counsellors of State, judges. The same word as in *v.* 3. Not the same word as in *vv.* 24, 27.

sheriffs = lawyers; these two being *legal.*

rulers, &c. = superintendents, being *functional* and general.

4 herald. Chald. *kārōzā'*. Not from the Greek *kērux*, but an old Persian word *khresic'*, a crier, from which comes the Chald. verb *k'var*, to make a proclamation, as in 5. 29. **people** = peoples, or nations.

nations = races, or tribes.

languages = tongues. Fig. *Catabasis.* Ap. 6.

5 cornet, &c. These names are supposed to be Greek, or from the Greek; but Athenæus, a Greek grammarian (about A.D. 200-300), says the *sambukē* ("sackbut") was a Syriac invention. Strabo, in his geography (54 B.C.-A.D. 24), ascribes Greek music to Asia, and says: "the Athenians always showed their admiration of foreign customs" (x. c. III. c. 17, 18).

harp. Chald. *kithros*; Greek *kithara.* Terpander, a Greek musician (seventh century B.C.), the father of Greek music, invented the *kithara* with seven strings (Strabo says) instead of four, and one is sculptured on a monument of Assurbanipal (Lenormant, *La Divination chez les Chaldéens*, pp. 190, 191).

sackbut. See note on "cornet", above.

hour = moment. Chald. *shā'āh*, as in *vv.* 3, 6, 15; 4. 33; 5. 5.

8 certain = men: probably our grandees. Pl. of Chald. *g'bar.* Ap. 14. iv. **Chaldeans.** See note on 1. 4.

10 man. Chald. *'ănāsh.* Ap. 4. III.

12 Shadrach, &c. See note on 1. 7.

men = strong men, or grandees. Pl. of Chald. *g'bar.* Ap. 14. IV. **gods.** Chald. *'elah.* Ap. 4. I.

14 true = of set purpose.

15 well. Note the Fig. *Aposiopesis* (Ap. 6). Or, supply [well and good].

475 ship not, ye shall be cast the same hour into the midst of a °burning fiery furnace; and who *is* that °God that shall deliver you out of my hands?"

O (p. 1184) 16 [12]Shadrach, Meshach, and Abed-nego, °answered and said to the king, "O Nebuchadnezzar, we °*are* not careful to answer thee in this matter.

17 If it be *so*, our [15]God Whom we serve °is able to deliver us from the burning fiery furnace, and He will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy [12]gods, nor worship °the golden [1]image which thou hast set up."

M h (p. 1185) 19 Then was Nebuchadnezzar °full of fury, and the °form of his °visage was changed against [12]Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

i 20 And he commanded the °most mighty [12]men that *were* in his army °to bind [12]Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these [12]men were [20]bound in their °coats, their °hosen, and their °hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

k 22 Therefore because the king's °commandment was urgent, and the furnace exceeding hot, the flame of the fire slew °those [12]men that took up [12]Shadrach, Meshach, and Abed-nego.

l 23 And these three [12]men, [12]Shadrach, Meshach, and Abed-nego, fell down [20]bound into the midst of the burning fiery furnace.

h 24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his °counsellers, "Did not we cast three [12]men [21]bound into the midst of the fire?" They answered and said unto the king, °"True, O king."

25 He answered and said, "Lo, I see four [12]men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like °the son of [15]God."

i 26 Then Nebuchadnezzar came near to the °mouth of the burning fiery furnace, *and* spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high [15]God, come forth, and come *hither*." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

k 27 And the [2]princes, [2]governors, and [2]captains, and the king's [24]counsellers, being gathered together, °saw these [12]men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats °changed, nor the smell of fire had passed on them.

l 28 *Then* Nebuchadnezzar spake, and said, "Blessed *be* the [15]God of Shadrach, Meshach, and Abed-nego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any [15]god, except their own [15]God.

burning. The 1611 edition of the A.V. omits "burning". **God.** Chald. *'ĕlāh*. Ap. 4. I.
16 answered and said. See note on Deut. 1. 41.
are not careful = do not account it needful.
17 is able to deliver us. The Massoretic pointing requires this punctuation: "to deliver us; from the burning fiery furnace He will deliver us".
18 the. The 1611 edition of the A.V. reads "thy".

3. 19-30 (*M*, p. 1184). CONDEMNATION OF THE THREE. (*Extended Alternation.*)

M | h | 19. The king enraged.
i | 20, 21. The Three cast into the furnace.
k | 22. Fire. Power over the executioners.
l | 23. Deliverance to the fire. Fall.
h | 24, 25. The king amazed.
i | 26. The Three called forth from the furnace.
k | 27. Fire. No power over the Three.
l | 28-30. Deliverance from the furnace. Promotion.

19 full of = filled with. **form** = appearance.
visage = countenance.
20 most mighty men. Chald. = mighty [ones] of strength.
to bind. Chald. *k^ephath*. Occ. only here and *vv.* 21,23,24.
21 coats = cloaks, or mantles. **hosen** = tunics.
hats = turbans, mantles, or cloaks.
22 commandment = word.
those men = those very men.
24 counsellers: or, ministers [standing near] to him; either to his throne or near at the time. Chald. *haddābrīn*. Not the same word as in *vv.* 2, 3.
True: or, Truth, or, Surely.
25 the son of God = a son of God (no Art.): i.e. a superhuman being, or an angel. Cp. *v.* 28, and see Ap. 23. Nebuchadnezzar could know nothing of N.T. revelation.
26 mouth = door. **27 saw** = kept gazing upon.
changed: or, discoloured.
29 speak, &c. = charge any fault or error.
amiss: or, rash. Cp. 2 Sam. 6. 7, as Nebuchadnezzar himself had done.
cut in pieces, &c. See note on 2. 5. **deliver** = rescue.

4. 1-37 (**D**, p. 1178). NEBUCHADNEZZAR'S DREAM OF THE GREAT TREE. HIS TEMPORARY DEPOSITION. (*Introversion and Repeated Alternation.*)

D | P | 1-3. The Proclamation.
Q^1 | 4, 5. The Dream dreamed.
R^1 | 6-9. Interpretation desired.
Q^2 | 10-17. The Dream recited.
R^2 | 18. Interpretation required.
Q^3 | 19-23. The Dream repeated.
R^1 | 24-33. Interpretation given and fulfilled.
P | 34-37. The Proclamation.

1 Nebuchadnezzar. What follows is evidently a proclamation. Given probably in 454 B.C., the last of the seven years of his "madness" (461-454 B.C.), the same year as the decree of Astyages, Daniel being then fifty-nine.
people = the peoples.
nations = races. **languages** = tongues.

29 Therefore I make a decree, That every people, nation, and language, which °speak any thing °amiss against the [15]God of Shadrach, Meshach, and Abed-nego, shall be °cut in pieces, and their houses shall be made a dunghill: because there is no other [15]God that can °deliver after this sort."

30 Then the king promoted [12]Shadrach, Meshach, and Abed-nego, in the province of Babylon.

4 °Nebuchadnezzar the king, unto all °people, °nations, and °languages, that dwell in all the earth; "Peace be multiplied unto you. **D** P 462-454

454 2 I °thought it good to shew the signs and °wonders that the °HIGH °God hath wrought toward me.

3 °How great *are* His signs! and how mighty *are* His wonders! His kingdom *is* an everlasting kingdom, and His dominion *is* from generation to generation.

Q¹ (p. 1185) 4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a °dream which made me afraid, and the thoughts upon my bed and the °visions of my head troubled me.

R¹ 462 6 Therefore made I a decree °to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the °magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name *was* °Belteshazzar, according to the name of my °god, and in whom *is* the °spirit of the °holy °gods: and before him I told the [5]dream, *saying*,

9 'O Belteshazzar, °master of the magicians, because ℑ know that the [8]spirit of the [8]holy [2]gods *is* in thee, and no °secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Q² 10 Thus *were* the visions of mine head in my bed; °I saw, and °behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 [10]I saw in the visions of my head upon my bed, and, [10]behold, °a °watcher and an [8]holy one came down from heaven;

14 He cried aloud, and said thus, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave °the stump of his roots in the earth, even with a band of iron and brass, in the °tender grass of the field; and let it be °wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 °Let his heart be changed from °man's, and let a beast's heart be given unto him; and let °seven times pass over him.

17 This matter *is* by the decree of the [13]watchers, and the °demand by the word of the [8]holy ones: to the intent that the living may know that the [2]MOST HIGH °ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the °basest of men.'

R² 18 This [5]dream ℑ king Nebuchadnezzar have seen. Now thou, O [8]Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the [8]spirit of the holy [8]gods *is* in thee.'

Q³ 19 Then Daniel, whose name *was* [8]Belteshazzar, was °astonied for °one hour, and his thoughts troubled him. °The king spake, and said, [8]'Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.' [8]Belteshazzar °answered and said, 'My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a [13]watcher and an [8]holy one coming down from heaven, and saying, Hew the tree down, and destroy

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2 thought = have thought.
wonders = astonishing things.
HIGH = most HIGH.
God. Chald. *'ĕlāhā'* (emphatic). Ap. 4. I.
3 How great, &c. Cp. *v.* 34; 2. 44; 7. 17.
5 dream. One of twenty recorded dreams. See note on Gen. 20. 3.
visions of my head, &c. Cp. *v.* 10, and 2. 28.
6 to bring in all the wise men, &c. Probably done from motives of state policy, or acting on Daniel's own advice. A writer clever enough to be a forger would be wise enough not to leave the loophole alleged.
7 magicians, &c. See note on 1. 2.
8 Belteshazzar. See note on 1. 7.
god. Chald. *'ĕlāh.* Ap. 4. I.
spirit. Heb. *rūach.* Ap. 9.
holy. See note on Ex. 3. 5.
gods. Chald. *'ĕlahīn* (pl.). Ap. 4. I.
9 master of the magicians. Daniel still held the position given him in 2. 48.
secret. Chald. *rāz.* Same word as in ch. 2 (except *v.* 22). See notes on 2. 18, 22.
10 I saw = I was gazing.
behold. Fig. *Asterismos.* Ap. 6.
13 a watcher and an holy one. Fig. *Hendiadys* (Ap. 6) = an holy angel.
watcher. A Chaldee name (*'îr*) for an angelic being, watching over the affairs of men. Cp *vv.* 17, 23. Not the same root as in 9. 14.
15 the stump of his roots = his root-trunk.
tender grass = herbage.
wet = drenched.
16 Let his heart, &c. The figure here changes from a tree to that of a beast, mentioned in *v.* 15.
man's. Chald. *'ănāshā'.* Ap. 14. III.
seven times. The inscriptions state that there were several years in which Nebuchadnezzar did nothing.
17 demand = mandate.
ruleth = hath dominion.
basest = lowest.
19 astonied = astonished.
one hour. Chald. *shā'ah* = a moment, as *v.* 33; 3. 6, 15; 5. 5.
The king spake. Note the change of speakers.
answered and said. See note on Deut. 1. 41.

462 it; yet leave [15] the stump of the roots thereof in the earth, even with a band of iron and brass, in the [15] tender grass of the field; and let it be [15] wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till [16] seven times pass over him;

R[3] 24 This *is* the interpretation, O king, and this *is* the decree of the [2] MOST HIGH, which is come upon my lord the king:

25 That they shall ° drive thee from ° men, and thy dwelling shall be with the beasts of the field, and they shall ° make thee to eat grass as oxen, and they shall [15] wet thee with the dew of heaven, and [16] seven times shall pass over thee, till thou know that the [2] MOST HIGH [17] ruleth in the kingdom of men, and giveth it to whomsoever He will.

26 And whereas they commanded to leave [15] the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that ° the heavens do rule.

27 Wherefore, O king, let my ° counsel be acceptable unto thee, and ° break off thy ° sins by ° righteousness, and thine ° iniquities by shewing mercy to the ° poor; if it may be a lengthening of thy tranquillity.'

28 ° All this came upon the king Nebuchadnezzar.

461 29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ° spake, and said, 'Is not this ° great Babylon, ° that ℑ have built for the ° house of the kingdom by the might of my power, and for the honour of my majesty?'

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, 'O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall [25] drive thee from [25] men, and thy dwelling *shall be* with the beasts of the field: they shall [25] make thee to eat grass as oxen, and [16] seven times shall pass over thee, until thou know that the [2] MOST HIGH ruleth in the kingdom of [25] men, and giveth it to whomsoever He will.'

33 The same [19] hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from [25] men, and did eat grass as oxen, and his body was [15] wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

P 454 34 And at the end of the days ° ℑ Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed ° the [2] MOST HIGH, and ° I praised and honoured Him That liveth for ever, Whose dominion *is* an everlasting dominion, and His kingdom *is* from generation to generation:

35 And ° all the inhabitants of the earth *are* reputed as nothing: ° and He doeth according to His will in the army of heaven, and *among* ° the inhabitants of the earth: and ° none can stay His hand, or say unto Him, ° 'What doest Thou?'

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my ° counsellers and my ° lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now ° ℑ Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase."

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25 drive thee, &c. The mental disease of Nebuchadnezzar is rare. It is called *Lycanthropy* (from Greek, *lukos* = a wolf, and *anthrōpos* = a man), because the man imagines himself to be a wolf, or some other animal.

men. Chald. pl. of *'ănāsh*. Ap. 14. III.

make = suffer.

26 the heavens. Put by Fig. *Metonymy* (of Subject), Ap. 6, for God Who dwells there. Cp. Luke 15. 18.

27 counsel = advice. Not the same word as in 3. 24, 27; 4. 36; 6. 7.

break off. This is rendered in the Vulgate (the Authorised Version of the Church of Rome) by "redeem"; but the Chald. *pᵉraḳ* = break off. First occ. in Heb. (*pārak*) Gen. 27. 40. Ex. 32. 2, 3, 24, &c. See note on Ps. 136. 24.

sins: *ḥăṭṭāi*. Same as Ap. 44. i.

righteousness. This is rendered as "almsgiving" in the Vulg. But Chald. *tzᵉdāḳāh* (Heb. *tzᵉdāḳāh*) = righteousness never signifies alms or almsgiving.

iniquities. Chald. *'ivyā'*. Same as Ap. 44. iv.

poor = wretched, miserable. Chald. *'ănāh*. See note on "poverty", Prov. 6. 11. Here referring doubtless to the Jewish captives.

28 All this came. Here the change is to the historical narration.

30 spake = answered.

great Babylon. The German Orient Society's excavations during recent years have shown how "great" it was. See *Records of the Past*, vol. i, p. 160; vol. ii, p. 282; vol. iii, p. 166, &c.; vol. vii, p. 261, &c.

that ℑ have built. Everywhere this is repeated by Nebuchadnezzar on bricks, pavements, walls, &c.

house of the kingdom = the royal palace.

34 ℑ Nebuchadnezzar, &c. Here the king again speaks. This corresponds with the Proclamation (*vv.* 1-3 = P), and is the ground of its being made.

the MOST HIGH. Cp. *vv.* 17, 32.

I praised, &c. Modern critics are stumbled because Nebuchadnezzar should do this while he was an idolater. But surely it is the token that a great change had taken place.

This occurred in 454, just after Astyages (the great king = Artaxerxes) had issued his decree for the rebuilding of Jerusalem; and it was imperative that Nebuchadnezzar should now issue this imperial decree. See Ap. 58.

This year, 454 B. C., is specially marked by the issue of these two momentous proclamations.

When Nebuchadnezzar's madness began, Daniel was fifty-two, and when it ended, he was fifty-nine years old.

35 all, &c. Cp. Job 34. 14, 15, 19-24. Isa. 40. 15-17, 22-24.

and He, &c. Cp. 1 Sam. 3. 18. Job 23. 13. Pss. 33. 9-11; 115. 3; 135. 6. Isa. 14. 24-27; 46. 10, 11.

the inhabitants, &c. Pss. 33. 8, 14; 49. 1. Isa. 26. 9.

none, &c. Cp. Job 9. 4, 13; 34. 29; 40 9-12; 42. 2. Acts 5. 39; 9. 5; 11. 17, &c.

What, &c. Cp. Job 9. 12; 33. 12, 13; 40. 2. Isa. 45. 9-11.

36 counsellers. See note on 3. 24.

lords. See note on 5. 1, and "princes", 5. 2.

37 ℑ Nebuchadnezzar, &c. This corresponds with *vv.* 1-3. See the Structure, p. 1185.

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5 °Belshazzar the king made °a great feast to a thousand of his °lords, and drank °wine before the thousand.

2 [1]Belshazzar, whiles he tasted the [1]wine, commanded to bring the golden and silver °vessels which his °father Nebuchadnezzar had °taken out of the temple which *was* in Jerusalem; that the king, and his °princes, his °wives, and his concubines, might drink therein.

3 Then they brought the golden [2]vessels that were [2]taken out of the temple of the house of °God which *was* at Jerusalem; and the king, and his [2]princes, his wives, and his concubines, drank in them.

4 They drank [1]wine,

n and praised the [3]gods of gold, and of silver, of brass, of iron, of wood, and of stone.

U o **5** °In the same hour came forth fingers of a °man's hand, and wrote over against the °candlestick upon the plaister of the wall of the king's palace: and the king °saw °the part of the hand that wrote.

p **6** Then the king's °countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the °astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with °scarlet, and *have* a chain of gold about his neck, and shall °be the third ruler in the kingdom."

8 Then came in all °the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king [1]Belshazzar greatly troubled, and his [6]countenance was changed in him, and his [1]lords were °astonied.

10 *Now* °the queen by reason of the words of the king and his [1]lords °came into the banquet house: *and* the queen spake and said, "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a °man in thy kingdom, in whom *is* the °spirit of the °holy °gods; and in the days of thy [2]father light and understanding and wisdom, like the wisdom of the °gods, was found in him; whom the king Nebuchadnezzar thy [2]father, the king, *I say*, thy [2]father, °made master of the magicians, [7]astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent [11]spirit, and knowledge, and understanding, interpreting of dreams, and shewing of °hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named °Belteshazzar: now let Daniel be called, and he will shew the interpretation."

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, °"*Art* thou that Daniel, which *art* of the °children of the captivity of Judah, whom the king my father brought out of °Jewry?

14 I have even heard of thee, that the [11]spirit of °the [11]gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

5. 1-31 (*D*, p. 1178). BELSHAZZAR'S VISION OF THE HAND. HIS FINAL DOOM. (*Division.*)

D | S¹ | 1-29. The Prediction.
| S² | 30, 31. The Fulfilment.

5. 1-29 (S¹, above). THE PREDICTION. (BELSHAZZAR'S FEAST.) (*Alternations.*)

S¹ | T | m | 1-4-. Impiety.
| | n | -4. Idolatry.
| | U | o | 5. The Hand.
| | | p | 6-15. Interpretation required.
| | | q | 16. Gifts promised.
| *T* | *m* | 17-23-. Impiety.
| | *n* | -23. Idolatry.
| | *U* | *o* | 24. The Hand.
| | | *p* | 25-28. Interpretation given.
| | | *q* | 29. Gifts given.

1 Belshazzar. He was the son of Nabonidus. The inscriptions show that he was made co-regent while he (Nabonidus) went to meet Cyrus. See note on *vv.* 2, 7; 7. 1.

a great feast. The hall in which it was held has lately been excavated. It is 60 feet wide and 172 feet long, the walls being beautifully decorated with painted stucco designs. See *Records of the Past*, vol. i, part v, p. 160. The date was 426 B.C., Daniel being eighty-seven.

lords = great ones, or nobles. Chald. *rabr^eban*, same as "princes" in *vv.* 2, 3.

wine. Chald. *chămrā'*. Same as Heb. *chemer*. Ap. 27. III.

2 vessels. Cp. 1. 2; and see 2 Kings 25. 15. 2 Chron. 36. 10. Jer. 52. 19.

father Nebuchadnezzar. No "historical difficulty". Critics should tell us what word Daniel could have used, seeing there is no word in Chaldee or Hebrew for "grandfather". The word "father" is used by Fig. *Synecdoche* (of Species), Ap. 6, for ancestor. Cp. 1 Kings 15. 11-13, where David is called the "father" of Asa, and Maachah is called his mother (cp. 2 Kings 15. 1, 2 with 11-13). In 2 Kings 14. 3 the same is said of Amaziah; and in 2 Chron. 34. 1, 2, of Josiah. Cp. Rom. 9. 10, where Paul speaks of "our father Isaac". But Jer. 27. 7 explains the matter fully: "all nations shall serve him (i. e. Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshazzar), until the very time of his land come". See note on 7. 1.

taken out = brought forth. Cp. Ezra 1. 7.

princes. Chald. *rabr^ebān*, as in *v.* 3, same as "lords" in *vv.* 1, 9, 10, 23. Elsewhere, only in this book, in 4. 36, and 6. 17.

wives. Showing that the "queen" mentioned in *v.* 10 must have been his mother.

3 God. Chald. *'ĕlāhā'*. See Ap. 4. I.

5 In the same hour = At the same moment. See note on "hour", 3. 19. **man's.** Chald. *'ĕnāsh*. Ap. 14. III.

candlestick = lampstand. **saw** = was gazing on.

the part = the end: i. e. the fingers.

6 countenance = bright looks.

7 astrologers, &c. See note on 2. 2.

scarlet = purple.

be the third ruler = rule as one of three: i. e. the third: Nabonidus being the first, and Belshazzar the second.

8 the king's. Some codices read "Babylon's".

9 astonied = dumbfoundered.

10 the queen. Nitocris, the daughter in law of Nebuchadnezzar, and mother of Nabonidus.

came into, &c. She was not present among the "wives" of *v.* 2.

11 man: or, grandee. Chald. *g^ebar*. Same as Ap. 14. IV.

spirit. Chald. *rūach*. Ap. 9.

holy. See note on Ex. 3. 5.

gods. Chald. *'ĕlāhīn* (pl.). Ap. 4. I.

made master of the magicians. See 2. 48. See note on 2. 2; and cp. 4. 9. **12 hard** = dark.

Belteshazzar. See note on 1. 7.

13 Art thou, &c. . . . ? Showing that the king had no personal knowledge of Daniel, or had disregarded him.

children = sons. **Jewry** = Judah.

14 the gods. Some codices, with seven early printed editions, and Syr., read "the holy gods", as in *v.* 11, and 4. 18.

426 15 And now the wise *men*, the [7]astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

q (p. 1188) 16 And ℨ have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with [7]scarlet, and *have* a chain of gold about thy neck, and shalt be [7]the third ruler in the kingdom."

T m 17 Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the °interpretation.

18 O thou king, °the MOST HIGH [3]God gave Nebuchadnezzar thy [2]father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that He gave him, all °people, nations, and languages, trembled and feared before him: °whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his °mind hardened in pride, he was deposed from his kingly throne, and they [31]took his glory from him:

21 And he was °driven from the sons of [5]men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was °wet with the dew of heaven; till he knew that [18]the MOST HIGH [3]God ruled in the kingdom of [5]men, and *that* He appointeth over it whomsoever He will.

22 And thou °his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against °the Lord of heaven; and they have brought the [2]vessels of His house before thee, and thou, and thy [1]lords, thy [2]wives, and thy concubines, have drunk [1]wine in them;

n and thou hast praised the [11]gods of silver, and gold, of brass, iron, wood, and stone, °which see not, nor hear, nor know: and the [3]God °in Whose hand thy °breath *is*, °and Whose *are* all thy ways, hast thou not glorified:

U o 24 Then was [5]the part of the hand sent from Him; and °this writing was °written.

p 25 And this *is* the writing that was [24]written, °MENE, MENE, °TEKEL, °UPHARSIN.

26 This *is* the interpretation of the thing: [25]MENE; [3]God hath numbered thy kingdom, and finished it.

27 [25]TEKEL; Thou art weighed in the balances, and art found wanting.

28 [25]PERES; Thy kingdom is divided, and given to the Medes and Persians."

q 29 Then commanded Belshazzar, and they clothed Daniel with [7]scarlet, and *put* a chain of gold about his neck, and °made a proclamation concerning him, that he should be [7]the third ruler in the kingdom.

17 interpretation. Sept., Syr., and Vulg. read "interpretation thereof".

18 the MOST HIGH. Same as Heb. *'ĕlyōn*. Ap. 4. VI.

19 people = peoples.

whom he would, &c See note on "inferior" (2. 39).

20 mind = spirit. Chald. *rūaḥ*. Ap. 9.

21 driven, &c. Cp. 4. 32.

wet = drenched.

22 his son. See note on "father", *v.* 2.

23 the Lord. Chald. *mārē'*. The equivalent for the Heb. Adonai. Ap. 4. VIII (2). Cp. *Maran* in "*Maranatha*" (1 Cor. 16. 22).

which see not, &c. Cp. Pss. 115. 4–8; 135. 15–17. Isa. 37. 19; 46. 6, 7. Hab. 2. 18, 19. 1 Cor. 8. 4.

in Whose hand, &c. Cp. Gen. 2. 7. Job 12. 10; 34. 14, 15. Pss. 104. 29; 146. 4. Isa. 42. 5. Acts 17. 25, 28, 29.

breath. Chald. *nishmā'*. Same as Heb. *nᵉshāmāh*. Ap. 16.

and Whose, &c. Cp. Job 31. 4. Ps. 139. 3. Prov. 20. 24. Jer. 10. 23. Heb. 4. 13.

24 this writing. The Divine prophetic meaning could not be *known* or *understood* till interpreted by Daniel.

written: or graven.

25 MENE, MENE = NUMBERED, NUMBERED. Fig. *Epizeuxis* (Ap. 6), for great emphasis. Chald. *mᵉnē'*, *mᵉnē'* = numbered [yea] ended. See note on Jer. 27. 7.

TEKEL = WEIGHED. Chald. *tᵉkēl* (cp. Heb. *shekel*. Ap. 51. II. 5).

UPHARSIN = AND DIVIDED (or BROKEN). Chald. *ūpharsīn* (the "*u*" being the conjunction = and), from Chald. *paraṣ* = to break. See note on 4. 27. There is a further reference, by the Fig. *Syllepsis* (or combination), Ap. 6, to the *Persians*, by whom the kingdom of Babylon was broken up.

29 made a proclamation. See note on "herald", 3. 4.

30 that night. Cp. *v.* 1.

Belshazzar. See note on *v.* 2.

the Chaldeans. Here spoken of in the national sense, not of a special class. See note on 1. 4.

slain. Either by the Persians, or it may have been by assassination by one of his own followers, or accidentally in the tumult. Chald. *kᵉṭal*, used of a violent death. Cp. *v.* 19. This was on the third of the month Marchesvan. On the eleventh, Belshazzar's wife died, perhaps from grief. See *Encycl. Brit*, vol. iii, p. 711, 712, 11th (Cambridge) edition. See Ap. 57.

31 Darius the Median. Through not noting the fact that "Darius" was an appellative denoting "the Maintainer", and used by Xerxes and others, modern critics have denied the existence of such a king. ASTYAGES was called "Darius". CYRUS (his son) was co-regent. His general GOBRYAS took the city in the name of CYRUS. See Isa. 45. 1. Cp. Jer. 51. 30, 31. See notes there. Consult Ap. 57.

took. Chald. *ḳᵉbal* = to take from another. Cp. 7. 18. Not the same word as in *vv.* 2, 3, which is *nᵉphaḳ* = to take out; or *v.* 20, which is *'ădāh* = remove.

threescore and two. Born 488 B.C. Herodotus states that CYRUS was about forty years of age at the taking of Babylon (in 426 B.C.). At that age his father ASTYAGES ("Darius the Median") was about "threescore and two years old" (5. 31). Cyrus would therefore be just forty, according to the chronology of Ap. 50, having been born in 466 B.C.

30 In °that night was [1]Belshazzar the king of °the Chaldeans °slain. S⁹ 426

31 And °Darius the Median °took the kingdom, *being* about °threescore and two years old.

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6 It pleased °Darius to set over the kingdom °an hundred and twenty °princes, which should be over the whole kingdom;
2 And over these three °presidents; of whom Daniel *was* first: that the [1]princes might give accounts unto them, and the king should have no damage.
3 Then this Daniel was °preferred above the [2]presidents and [1]princes, because °an excellent °spirit *was* in him; and °the king °thought to set him over the whole realm.

W[1] X[1]

4 Then the [2]presidents and [1]princes sought to find °occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.
5 Then said these °men, "We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his °God."
6 Then these [2]presidents and [1]princes °assembled together to the king, and said thus unto him, "King Darius, live for ever.

Y[1]

7 All the [2]presidents of the kingdom, the °governors, and the [1]princes, the °counsellers, and the °captains, have consulted together °to establish a royal statute, and to °make a firm °decree, that whosoever shall °ask a petition of any [5]God or °man for thirty days, save of thee, O king, he shall be cast into the den of lions.
8 Now, O king, establish the [7]decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, °which altereth not."
9 Wherefore king Darius signed the writing and the [7]decree.

W[2] X[2]

10 Now when Daniel knew that the writing was signed, he went into °his house; and his windows being open in his chamber °toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his [5]God, as he did aforetime.
11 Then these [5]men [6]assembled, and found Daniel praying and making supplication before his [5]God.
12 Then they came near, and spake before the king concerning the king's [7]decree; "Hast thou not signed a [7]decree, that every [7]man that shall [7]ask *a petition* of any [5]God or [7]man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, according to the law of the Medes and Persians, [8]which altereth not."
13 Then answered they and said before the king, "That Daniel, which *is* of the °children of the captivity of Judah, regardeth not thee, O king, nor the [7]decree that thou hast signed, but °maketh his petition three times a day."

Y[2]

14 Then the king, when he heard *these* words, was sore displeased °with himself, and set *his* heart on Daniel to deliver him: and he °laboured till the going down of the sun to deliver him.
15 Then these [5]men [6]assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians *is*, That no [7]decree nor statute which the king establisheth may be changed."

6. 1-28 (*C*, p. 1178). DANIEL HIMSELF. THE DEN OF LIONS. (*Alternations.*)

C | V | 1-3. Daniel's prosperity.
W[1] | X[1] | 4-6. Conspiracy made.
Y[1] | 7-9. Decree obtained.
W[2] | X[2] | 10-13. Conspiracy succeeds.
Y[2] | 14-17. Decree enforced.
W[3] | X[3] | 18-24. Conspiracy fails.
Y[3] | 25-27. Decree reversed.
V | 28. Daniel's prosperity.

1 Darius. A careful study of Ap. 57 will show that this "Darius the Median" of 5. 31 is the Artaxerxes (the great king) of Neh. 2. 1 and Ezra 6. 14, and the Ahasuerus of Est. 1. 1. These names are all used of one and the same person; and by comparison of the Median kings, according to Herodotus, compared with the genealogy of Cyrus in his Cuneiform Cylinder, the important fact becomes clear that this man was ASTYAGES; and the names ARSAMES = CAMBYSES, common to Herodotus, the Behistun Rock, and the Cylinder of Cyrus, all refer to one and the same person.
If this be so, and ASTYAGES is to be identified with "DARIUS the Median", then all difficulty vanishes. The Scripture record harmonizes exactly with the accounts given in the three sources named above; and we have the *real* clue to the parentage of Cyrus the Great (Ap. 57, p. 80).
If this be not so, then "Darius the Median" remains an insoluble riddle to history and chronology alike, for there can be found no place for him on the page of history.
an hundred and twenty. Darius Hystaspis, in his inscription on the Behistun Rock (Ap. 57), enumerates twenty-three names. This number was continually altered according to historical changes and conquests. In Est. 1. 10, 13, 14, there were seven when Astyages took the kingdom; but he added 120 more (Dan. 6. 1), and made 127 (Est. 1. 1; 8. 9; 9. 30).
princes = satraps. As in 3. 2.
2 presidents = ministers. Occurs only in this chapter.
3 preferred . . . the king thought. Showing that Daniel was well known to Astyages, and appreciated.
an excellent spirit. Referring to the affectionate regard in which Astyages held Daniel after many years of faithful service.
spirit. Heb. *rūach*. Ap. 9.
thought = purposed. Chald. *'ăshith*. Occurs only here (426 B.C.), Daniel being eighty-seven.
4 occasion = pretext.
5 men. Pl. of Chald. *gᵉbar*, grandees. Same as Ap. 14. IV.
God. Chald. *'ĕlāh*. Same as Heb. *'ĕlohīm*. Ap. 4. I.
6 assembled = came crowding together.
7 governors = deputies.
counsellers. See note on 3. 24.
captains = pashas. See 3. 2, 3, 27. Cp. Est. 3. 12, &c. Neh. 2. 7, &c.; and Ezra 5. 3, &c. Also Hag. 1. 1, 14; 2. 2, 21. Mal. 1. 8.
to establish a royal statute: or, for the king to establish a statute.
make a firm decree: or, confirm a decree. Occurs only in this chapter.
decree = interdict. Chald. *'ĕṣār*. The same word as in *vv.* 8, 9, 12, 13, 15. Not the same as in *v.* 26.
ask a petition = pray a prayer. Fig. *Polyptōton* (Ap. 6), for emphasis. Cp. *v.* 12. Occurs only in this chapter.
man. Chald. *'ĕnāsh*. Same as Heb. *'ĕnōsh*. Ap. 14. III.
8 which altereth not = which changeth not, or passeth not away.
10 his house. Not into a secret, or public place.
toward Jerusalem. Remembering Solomon's prayer (1 Kings 8. 47-50).
13 children of the captivity. The 1611 edition of the A.V. reads "captivity of the children".
children = sons.
maketh his petition = prayeth a prayer. Same as in *v.* 7.
14 with himself = concerning it.
laboured = was exerting himself

426 16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, "Thy [5]God Whom thou servest continually, He will deliver thee."

17 And a stone was brought, and laid upon the [c]mouth of the den; and the king sealed it with his own signet, and with the signet of his [c]lords; that the purpose might not be changed concerning Daniel.

W[3] X[3] (p. 1190) 18 Then the king went to his palace, and [c]passed the night fasting: neither were [c]instruments of musick brought before him: and his sleep went from him.

19 Then the king arose [c]very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, "O Daniel, servant of the living [5]God, is thy [5]God, Whom thou servest continually, able to deliver thee from the lions?"

21 Then said Daniel unto the king, "O king, live for ever.

22 My [5]God hath [c]sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him [c]innocency was found in me; and also before thee, O king, have I done no hurt."

23 Then was the king [c]exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he [c]believed in his [5]God.

24 And the king commanded, and they brought those [5]men which had [c]accused Daniel, and they cast *them* into the den of lions, them, their [13]children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Y[3] 25 Then king Darius wrote unto all [c]people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you.

26 I make a [c]decree, That in every dominion of my kingdom men tremble and fear before the [5]God of Daniel: for He *is* the living [c]God, and stedfast for ever, and His kingdom *that* which shall not be destroyed, and His dominion *shall be even* unto the end.

27 He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the [c]power of the lions."

V 28 So this Daniel prospered in the reign of [1]Darius, and in the reign of [c]Cyrus the Persian.

B Z[1] A[1] C[1] (p. 1192) 429 **7** [c]In the first year of [c]Belshazzar king of Babylon Daniel [c]had [c]a dream and visions of his head upon his bed: then [c]he wrote the dream, *and* told [c]the sum of the [c]matters.

17 mouth=door.
lords=nobles. See note on "lords" (5. 1), and "princes" (5. 2).
18 passed the night fasting. Showing the long-standing affection which Astyages had for Daniel.
instruments of musick. Some understand the word as referring to "tables"; others, women or dancing girls.
19 very early, &c. Another evidence of the king's strong feelings for Daniel.
22 sent His angel. As in 3. 28.
innocency=rectitude, or purity. See the Structure, p. 1178.
23 exceeding glad. Another proof of the long-standing friendship between Astyages and Daniel.
believed in=had trusted. Chald, *'ămăn.* Same as Ap. 69. iii.
24 accused. Cp. *v.* 12. Est. 7. 10. Ps. 7. 15–17.
25 people=peoples. Cp. 3. 29.
26 decree. Chald. *te'am*=a decision, implying the pleasure or approval with which it was made.
God. Chald. *'ĕlāhā'* (emphatic).
27 power=paw.
28 Cyrus the Persian. The son of Darius the Mede. He is the young Darius, his father Astyages being the old Darius, "Darius" meaning "the Maintainer". Cp. Isa. 45. 1. See Ap. 57.

7. 1—8. 27 [For Structure see next page].

In the first year of Belshazzar. This was 429 B.C. See Ap. 50, pp. 69 and 72. Daniel being eighty-four years old. Three years before the events of ch. 6. Cp. 5. 30, 31, and the notes on the other dates (8. 1; 9. 1; 10. 1; 11. 1, &c.).

This vision (ch. 7) is still in Chaldee (the Gentile language), because it is the continuation of 2. 44, and shows what will take place in "the days of those kings" before the stone strikes the image. It brings us up to the end of Gentile dominion over Israel. Ch. 8 is in Hebrew, because it specially concerns Israel.

It is the writing of "Daniel the prophet" (Matt. 24). This is directly stated by our Lord, Who, seven times in the Gospel of John, declared that what He spake were not His own words, but the Father's (John 7. 16; 8. 28, 40, 47; 12. 49; 14. 10, 24; 17. 8. Cp. Deut. 18. 18 and Isa. 51. 16).

This member ***B*** consists of two visions. Each is distinct and complete in itself (Z^1, 7. 1–28; Z^2, 8. 1–27).

The dream of Nebuchadnezzar (ch. 2) was interpreted to him by Daniel; while the dream (or vision) of Daniel was interpreted to him by the Angel. The former referred to the *beginning and duration* of Gentile dominion over Israel; the latter concerns the *end* of it. See the Structure, p. 1178.

The second (ch. 8) was given two years later than the first (cp. 7. 1 with 8. 1), and is subsequent to the first, giving further details concerning "the latter time of their dominion" (i.e. that of the four beasts of the first vision in ch. 7). Further details are given in chs. 9, 11, and 12.

The interpretation is given in *vv.* 17, 18; and shows that these visions (chs. 7 and 8) are still future, and are not therefore to be confounded with the dream of ch. 2. See the notes on *vv.* 17, 18, below.

The interpretations given to us of these two separate visions need no further interpretation by us. The source of the dream is the source of the interpretation also. They are for us to understand and to believe. We may *comment* on the interpretations given, but not *interpret* them.

Belshazzar. The last king of Babylon. Until 1854, when Sir H. C. Rawlinson discovered the cuneiform texts, all was speculation. An inscription belonging to the first year of Nabonidus, his father (see notes on 5. 2, and Jer. 27. 7), calls him his "firstborn son" and gives his name *Bel-sarra-uzer*="O Bel defend the king". There are frequent references to him in contracts and similar documents (*Encycl. Brit.*, 11th (Cambridge) ed., vol. iii, p. 711). He was the last king of Babylon (5. 30, 31). See note on 5. 7. **had**=beheld. **a dream.** One of twenty recorded dreams. See note on Gen. 20. 3. **he wrote.** This is to be noted, as it was afterward "told" in speech (*vv.* 1, 2). **the sum**=substance, or the chief of the words. **matters**=words.

429 2 Daniel °spake and said, °"I saw in my vision °by night, and, °behold, °the four °winds of the heaven °strove upon °the great sea.

3 And °four great beasts came up from the sea, diverse one from another.

4 °The first *was* °like a lion, and had eagle's wings: °I beheld °till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon °the feet as a °man, and a °man's heart was given to it.

5 And [2]behold another beast, a second, like to a bear, and °it raised up itself °on one side, and *it had* °three ribs in the mouth of it between the teeth of it: and they said thus unto it, 'Arise, devour much flesh.'

6 After this [4]I beheld, and °lo another, like a leopard, which had upon the back of it four wings of °a fowl; the beast had also °four heads; and dominion was given to it.

7 After this [2]I saw in the night visions, and [2]behold °a fourth beast, dreadful and terrible, and strong exceedingly; and it had °great iron teeth: it devoured and brake in pieces, and stamped °the residue with the feet of it: and it *was* diverse from all the beasts that *were* °before it; and it had °ten horns.

8 °I considered °the horns, and, [2]behold, there came up among them another °little horn, before whom there were three of the first horns plucked up by the roots: and, [2]behold, in this horn *were* eyes like the eyes of °man, and a mouth °speaking great things.

D[1] (p. 1192) 9 [4]I beheld °till °the thrones were °cast down, and °the Ancient of days °did sit, Whose garment *was* °white as snow, and the hair of His head like the pure wool: His throne *was like* the fiery flame, *and* °his wheels *as* burning fire.

7. 1—8. 27 (*B*, p. 1178). THE DREAM, AND VISIONS OF DANIEL. THE END OF GENTILE DOMINION. (*Division.*)

B | Z[1] | 7. 1-28. The Vision of the Four Beasts. (First year.)
B | Z[2] | 8. 1-27. The Vision of the Two Beasts. (Third year.)

7. 1-28 (Z[1], above). THE VISION OF THE FOUR BEASTS. (*Repeated Alternations.*)

Z[1] | A[1] | C[1] | 1-8. The Four Beasts.
Z[1] | A[1] | D[1] | 9-14. The judgment of the Son of Man. } The Vision.
Z[1] | A[1] | B[1] | 15, 16. Daniel's perturbation and inquiry.
Z[1] | A[2] | C[2] | 17. The Four Beasts.
Z[1] | A[2] | D[2] | 18. The judgment of the Son of Man. } The Interpretation.
Z[1] | A[2] | B[2] | 19-22. Daniel's inquiry.
Z[1] | A[3] | C[3] | 23-25. The Fourth Beast.
Z[1] | A[3] | D[3] | 26, 27. The judgment of the Son of Man. } The Interpretation.
Z[1] | A[3] | B[3] | 28. Daniel's perturbation.

2 spake and said. The vision is related in words. **I saw** = I was looking. **by** = during. **behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **the four winds.** All blowing at the same time and producing the one result described in *vv.* 3-8. **winds.** Chald. *rūach.* Ap. 9. **strove upon** = brake or burst forth against; converging on one point. **the great sea:** i.e. the Mediterranean Sea, or the sea, denoting the peoples of the earth, as interpreted for us in *v.* 17.

3 four great beasts. These are not the four dominions of ch. 2. They stand up one after the other, and each stands, successively, in the place of the other. These are to arise in "the days of" those last "ten kings" of Dan. 2. 44. These continue the last of Nebuchadnezzar's last dominion, and do exist together. See note on *v.* 12 below.

4 The first, &c. Cannot be Babylon, for this had already arisen, and was within two years of its end (see notes on *v.* 1). Daniel could not see that kingdom arise now. He had said, "Thou art this head of gold" (2. 38); but Nebuchadnezzar himself had been dead twenty-three years, and these are "four kings which shall arise" (*v.* 17). Therefore Babylon is not included. **like.** These descriptions will be easily recognized by those who shall see them arise. **I beheld** = I continued looking, as in *vv.* 6, 9, 11. Same as "I saw" in *vv.* 2, 7, 13. **till** = till that. **the feet** = the two feet. **man.** Chald. *'ănāsh.* Ap. 14. III. **5 it raised up itself:** or, was made to stand. **on one side:** i.e. partially. **three ribs,** &c. This is not interpreted by the angel. The interpretations given by man are diverse, conflicting, and are unnecessary. **6 lo.** Fig. *Asterismos.* Ap. 6. **a fowl** = a bird. **four heads.** These are not interpreted, and will be understood only when they are seen. It will have these four heads at the time of its being seen. **7 a fourth beast.** Not Rome, for it has the "ten horns" when it is first seen. Moreover, these ten horns are not seen till the time of the end. This fourth beast therefore belongs to the time of the end. The beast of Rev. 13. 1-10 combines in himself all these resemblances. See note on *v.* 23. **great iron teeth.** Lit. two (or two rows of) teeth, great ones. **the residue** = the rest: i.e. the other three beasts which will be co-existent. They do not destroy or succeed one another, like the kingdoms in ch. 2; but are trampled on by the fourth beast. See *v.* 12. **before** = in front of, as in *vv.* 10, 13, 20, and 6. 10, 11, 12, 13, 18, 22, 26, &c. Chald. *kᵉdām*, as in Ezra 4. 18, 23; 7. 14, 19; and frequently in Dan. chs. 2, 3, 4, 5. This shows that the three will be co-existent, for this could not be spoken of those who had long passed away. **ten horns.** These are the same as in Rev. 17. 12, and represent the ten contemporaneous kings at the time of the end. See notes on *vv.* 8, 24. **8 I considered** = I was considering. **the horns.** Mentioned in *v.* 7. **little horn** = a horn of small beginnings. This identifies this vision with those of chs. 8, 9, 11, 12. See Ap. 90. The first of twelve titles given to the power commonly known as "the Antichrist": it is used again in 8. 9. Cp. 11. 21-30. Note the other titles: "the king of Babylon" (Isa. 14. 4); "the Assyrian" (Isa. 14. 25); "Lucifer, son of the morning", in opposition to "the bright and morning star" (Isa. 14. 12); "the Prince that shall come" (Dan. 9. 26); "the king of fierce countenance" (Dan. 8. 23); "the vile person" (Dan. 11. 21); "the wilful king" (Dan. 11. 36); "the man of sin" (2 Thess. 2. 3); "the son of perdition" (2 Thess. 2. 3); "that wicked (or lawless) one" (2 Thess. 2. 8. Rev. 13. 18); "the beast with ten horns" (Rev. 13. 1). **man** = a mortal man. Chald. *'ĕnāsh.* Ap. 14. III. **speaking great things.** This is a further development, explained in *vv.* 11, 20, 25; 8. 11; 11. 36, 37. 2 Thess. 2. 3, 4. Rev. 13. 5, 6. **9 till** = till that. **the thrones** = the seats for judgment. **cast down** = set or placed. The seats of Orientals are cushions laid, not "set", but "cast down". The reference is to this, in Rev. 4. 2. Cp. Pss. 9. 7; 29. 10. Isa. 28. 6. **the Ancient of days** = the Everlasting One. Cp. Ps. 90. 2. Rev. 4. 2. **did sit** = took His seat. **white as snow,** &c. Cp. Rev. 1. 4. **his wheels** = the wheels thereof: i.e. of the throne. Cp. Ezek. 1. 15-20, 26-28; 10. 9-13.

429 10 A fiery stream issued and came forth
from before Him: thousand thousands °min-
istered unto Him, and ten thousand times ten
thousand °stood before Him: °the judgment
°was set, and °the books were opened.
11 [4]I beheld then because of the voice of the
great words which °the horn spake: [4]I beheld
even [9]till °the beast was slain, and his body
destroyed, and given to °the burning flame.
12 As concerning °the rest of the beasts,
°they had their dominion taken away: yet
°their lives were prolonged °for a season and
time.
13 [2]I saw in the night visions, and, behold,
one like °the Son of Man °came with the
clouds of heaven, and came to [9]the Ancient of
days, and they brought Him near before
Him.
14 And °there was given Him dominion, and
glory, and a kingdom, that all °people, nations,
and languages, should serve Him: His do-
minion *is* °an everlasting dominion, which
shall not pass away, and His kingdom *that*
which shall not be destroyed.

B[1] (p. 1192a) 15 ℨ Daniel was °grieved in °my spirit in the
midst of *my* body, and the visions of my head
troubled me.
16 I came near unto one of °them that °stood
by, and °asked him the °truth °of all this. So
he told me, and made me know the interpreta-
tion of the things.

A[2] C[2] 17 °'These great beasts, which are four, *are*
four kings, *which* °shall arise out of the earth.

D[2] 18 But °the saints of °the MOST HIGH shall
°take the kingdom, and possess the kingdom
for ever, even for ever and ever.'

B[2] 19 Then I would know the [16]truth of [7]the
fourth beast, which was diverse from all the
others, exceeding dreadful, whose teeth *were*
of iron, and his °nails *of* brass; *which* devoured,
brake in pieces, and stamped [7]the residue with
his °feet;
20 And of the [7]ten horns that *were* in his
head, and *of* °the other which came up, and
[7]before whom three fell; even *of* that horn
that had eyes, and a mouth that °spake very
great things, whose look *was* more stout than
his fellows.
21 [4]I beheld, and °the same horn °made war
with [18]the saints, and prevailed against them;
22 Until [9]the Ancient of days came, and
°judgment was given to the saints of [18]the
Most High; and the time came that the saints
possessed the kingdom.

A[3] C[3] 23 °Thus he said, [7]'The fourth beast shall
be the fourth kingdom upon earth, which shall
be diverse from all kingdoms, and shall devour
the whole earth, and shall tread it down, and
break it in pieces.
24 And the [7]ten horns out of this kingdom
are °ten kings *that* shall arise: and another
shall rise after them; and °he shall be diverse
from the first, and he shall subdue °three kings.
25 And he shall [8]speak *great* words against
[18]the MOST HIGH, and shall °wear out the
saints of [18]the MOST HIGH, and think to change
times and °laws: and they shall be given into
his hand until a °time and times and the
dividing of time.

10 ministered = were ministering.
stood = were standing. Indicating readiness for service.
the judgment = the Judge; "judgment" being put by Fig. *Metonymy* (of the Subject), Ap. 6, for the Judge Who actually sat.
was set = took His seat.
the books, &c. Lit. "books were opened".
11 the horn spake = the horn kept speaking.
the beast. At length we learn who "the (little) horn" is. See note on *v.* 8 and Rev. 19. 20.
the burning flame. Cp. 2 Thess. 1. 7–10; 2. 8.
12 the rest of the beasts: i.e. the three mentioned in *vv.* 4–7 as co-existing.
they had, &c. = their dominion was caused to pass away.
their lives were prolonged = a lengthening of their life was given to them: i.e. the remaining three after the fourth beast has been destroyed.
for a season and time: i.e. for an appointed season.
13 the Son of Man. See notes on Ps. 8. 4. Matt. 8. 20. Rev. 14. 14.
came = was coming.
14 there was given, &c. = to Him was given, &c.
people = peoples.
an everlasting dominion. See *vv.* 18, 27; 2. 35, 44; 4. 3; 6. 26. Pss. 45. 6; 145. 13; 146. 10. Isa. 9. 7. Obad. 21. Mic. 4. 7. Luke 1. 33. John 12. 34. Heb. 1. 8.
15 grieved. Because he did not understand. Therefore ch. 7 could not be identical with ch. 2, because he had interpreted that already to Nebuchadnezzar.
my spirit = myself. Chald. *rūach.* Ap. 9.
16 them: i.e. the standing ones.
stood = were standing. Cp. *v.* 10.
asked = made exact inquiry.
truth = certainty. Chald. *ya'ĭb.*
of = about.
17 These great beasts, &c. In *vv.* 17, 18 we have therefore the interpretation of this vision, which needs no further interpretation by man.
shall arise. The two which had already arisen cannot therefore be included: viz. Babylon and Medo-Persia, which almost (at this time) equalled Babylon in extent. The vision is not continuous history, but the prophecy of a crisis: and refers to the ten toes of the fifth power of Dan. 2. See note on *v.* 12. In this, and in each successive vision we are always directed to the end and consummation. Cp. *v.* 26; 8. 17–19; 9. 26; 11. 40; 12. 4, 9, 13. Matt. 24. 14, 15. See Ap. 90.
18 the saints = the holy ones: i.e. God's People Israel.
the MOST HIGH. Chald. *'elyōnīn.* Same as Heb. *'elyōn.* Ap. 4. VI. Here pl. = the Messiah Himself in relation to dominion in the earth. Verse 27 shows that a Person is intended, not a place.
take = receive. As in 5. 31; cp. 2. 6.
19 nails = claws, or hoofs. Chald. text is pl.; marg. sing.
feet. Chald. text, pl.; marg. sing.
20 the other: i.e. the little horn of *v.* 8, which is still future. See Ap. 90; and cp. 8. 9–12, 23–25, and note on *v.* 8.
spake. See note on "speaking", *v.* 8.
21 the same horn. Cp. *v.* 8.
made war. This connects "the little horn" with Rev. 13. 7, and shows it to be still future.
22 judgment: or, vindication.
23 Thus he said. Giving an additional interpretation.
24 ten kings. See note on *v.* 7.
he. The little horn of *vv.* 8, 20.
three kings. See the interpretation of *v.* 8.
25 wear out = afflict.
laws = law.
time and times, &c.: i.e. three and a half years = one half of the "one week" of Dan. 9. 27. It is repeated as forty-two months (Rev. 11. 2), and as 1,260 days (Rev. 11. 3). See Ap. 90 and 91; and cp. 8. 14; 12. 7, 11, 12.

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26 But [10] the judgment °shall sit, and they shall take away his dominion, to consume and to destroy *it* °unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of [18] the saints of [18] the MOST HIGH, °Whose kingdom *is* [14] an everlasting kingdom, and all dominions shall serve and obey Him.'

B¹

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations °much troubled me, and my countenance changed in me: but °I kept the matter in my heart.

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8 °In the third year of the reign of king Belshazzar °a vision appeared unto me, *even unto* me Daniel, °after that which appeared unto me at the first.

2 And I saw in [1] a vision; and it came to pass, when I saw, that °I *was* at °Shushan *in* the palace, which *is* in the province of Elam; and I saw in [1] a vision, and I was by the °river of °Ulai.

F H r

3 Then I lifted up mine eyes, and °saw, and, °behold, there stood before the river °a ram which had °*two* horns: and the °*two* horns *were* high; but one *was* °higher than the other, and the higher came up last.

4 I saw the [3] ram °pushing °westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and °became great.

s

5 And as I was considering, [3] behold, an °he goat came °from the west °on the face of the whole earth, and touched not the ground:

t

and the goat *had* a °notable horn between his eyes.

6 And he came to the [3] ram that had *two* horns, which I had seen standing before the river, and °ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he °was moved with °choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was °none that could deliver the ram out of his °hand.

26 shall sit = will take His seat.
unto the end. This is the determining factor of the interpretation. Cp. 8. 17-19; 9. 26; 11. 40; 12. 4, 9, 13. Matt. 24. 14. See note on *v.* 17.
27 Whose, &c. This shows that '*elyonin* (in *v.* 18) means a person, and not a place.
28 much troubled me: or, baffled me. See note on "grieved", *v.* 15.
I kept, &c. Cp. Luke 2. 19. Here ends the portion of the book written in the Chaldee (or Gentile) tongue.

8. 1-27 (Z², p. 1192). THE VISION OF THE TWO BEASTS. (*Introversion and Extended Alternation.*)

Z² | E | 1, 2. Circumstances.
F | H | r | 3, 4. Ram.
s | 5-. He-goat.
t | -5-7. Great horn.
u | 8-. Great horn broken.
v | -8. Four horns.
w | 9-12. Little horn. (Future.) } The Vision.
J | 13, 14. Time. Number of days.
G | 15, 16. Command to Angel to give the interpretation to Daniel.
G | 17, 19. The command obeyed by the Angel.
F | H | r | 20. Ram.
s | 21-. He-goat.
t | -21. Great horn.
u | 22-. Great horn broken.
v | -22. Four horns.
w | 23-25. Little horn. (Future.) } The Interpretation.
J | 26. Time. "Many days".
E | 27. Circumstances.

1 In the third year: 426 B.C. (see Ap. 50, pp. 69 and 72), Daniel being eighty-seven.
a vision. Like the vision in ch. 7, this also is complete in itself, but is necessary to contribute its proof of the unity of the book as a whole. This vision (and the rest of the book from here) is written in Hebrew; because its purpose is to show how Gentile dominion (of ch. 2) specially concerns and affects Israel.
after. Two years after. At the end of the Babylonian empire, for Belshazzar reigned little more than two years.
2 I was at = I was in. Daniel may have retired there (during the lycanthropy of Nebuchadnezzar) when Nehemiah and Mordecai were in the court of Astyages (Neh. 1. 1). That Daniel was there employed by Astyages is clear from 8. 27.
Shushan. The chief city of all Persia.
river. Heb. *'ūbal* = a canal. Only here, and in *vv.* 3, 6.
Ulai. The Eulæus canal, near Susa. Now the *Karūn* river. **3 saw** = looked. **behold.** Fig. *Asterismos.* Ap. 6. **a ram.** In *v.* 20 this is interpreted of Persia. A ram is always the symbol of Persia. Found to-day on ancient Persian coins. The king wore a ram's head of gold, and rams' heads are to be seen on the sculptured pillars of Persepolis. **two horns.** In *v.* 20 these are interpreted of the kings of Media and Persia. **higher,** &c. Cyrus (the latter) became greater than his father Astyages. Both were in existence when Daniel saw the vision. Cp. *v.* 20. **4 pushing** = butting: always hostile. **westward** = to the west. Not the same word as in *v.* 5. **became great** = acted proudly. **5 he goat** = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see *v.* 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Egeæ (from *Aix* = a goat). Figures of a goat are found to-day on ancient Macedonian monuments. **from the west.** Heb. *ma'rāb.* Not the place of origin, but the direction from it. In *v.* 4 the Heb. = to the west. **on** = over. **notable** = conspicuous. **6 ran unto him.** Symbolizing the rapidity of Alexander's conquests, which, in the short space of thirteen years, subdued the world. **7 was moved with choler** = moved himself, or strove violently with. **choler** = bile. Put by Fig. *Metonymy* (of Cause), Ap. 6, for anger or wrath, which was supposed to be due to excess of bile. Greek, *cholos* = bile; whence we have "cholera". **none that could,** &c. = no deliverer for. **hand** = power. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.

u (p. 1194) 426 8 Therefore the [b]ne goat °waxed °very °great: and when he was strong, the great horn was °broken;

v and °for it °came up °four notable ones toward °the four °winds of heaven.

w 9 And out of °one of them came forth °a little horn, which °waxed exceeding great, toward the °south, and toward the °east, and toward the °pleasant *land*.

10 And it [9]waxed [4]great, °*even* to the °host of heaven; and it cast down *some* °of the host and of the stars to the ground, and °stamped upon °them.

11 Yea, he magnified *himself* even °to °the °Prince of the [10]host, and °by him the °daily *sacrifice* °was taken away, and the place of His sanctuary was cast down.

12 And °an host °was given *him* against the [11]daily *sacrifice* °by reason of °transgression, and °it cast down the °truth to the ground; and it °practised, °and prospered.

J 13 Then I heard one °saint speaking, and another °saint said unto °that certain *saint* which spake, °'How long *shall be* the vision °*concerning* the [11]daily *sacrifice*, °and the [12]transgression of desolation, °to give both the sanctuary and °the host to be trodden under foot?'

14 And he said unto °me, 'Unto °two thousand and three hundred °days; then shall the sanctuary be °cleansed.'

G 15 And it came to pass, when I, *even* ℑ Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a °man.

16 And I heard a °man's voice between *the banks of* Ulai, which called, and said, °'Gabriel, make this *man* to understand the vision.'

G 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, 'Understand, O °son of man: for °at the time of the end °*shall be* the vision.'

18 Now as he was speaking with me, °I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, [3]'Behold, I will make thee know what shall be in °the last end of the °indignation: for at the time appointed the end *shall be*.

8 waxed very great. Referring to the great extent of Alexander's conquests, as "ran" (*v.* 6) refers to the rapidity of them. **very** = exceedingly.
great: or, proud. Cp. *v.* 4.
broken = broken in pieces. **for it** = instead of it.
came up. Sept. adds "afterward".
four notable ones = four conspicuous [ones].
the four winds. See note on 7. 2.
winds. Heb. *rūach*. Ap. 9.
9 one = [the] one.
a little horn. See note on 7. 8: where it is already shown that this name, and these members ("w" and "*w*", *vv.* 9 and 23) belong to the still future time of the end. See Ap. 90.
waxed = grew. Anglo-Saxon, *weaxan* = to grow. Supply the *Ellipsis* (Ap. 6), "grew [and became]".
south: i.e. Egypt.
east: i.e. Babylonia and Persia.
pleasant land = the glory of [gems]: i.e. the land of Israel. Only Ezekiel (20. 6, 15) and Daniel here use this term of the Holy Land. The same land as in 11. 16, 41. Cp. Ps. 106. 24. Jer. 3. 19. Zech. 7. 14.
10 even to = as far as.
host = stars. Cp. Rev. 12. 4.
of the host and of the stars. Fig. *Hendiadys* (Ap. 6), for emphasis = the starry host.
stamped upon them = trampled them under foot. Cp. *v.* 13; 7. 21, 25.
them: i.e. the people symbolized by them.
11 to = against.
the Prince of the host. God Himself, the Creator and Ruler of the starry host. Verses 10, 11 are "difficult" only if Antiochus Epiphanes is assumed to fulfil them. There is no difficulty arising from "the state of the text".
Prince = Ruler. Heb. *śar*. See note on 10. 13.
by him . . . was taken: or, it took away from Him: i.e. God.
daily sacrifice = the continual [burnt offering]: i.e. the morning and evening sacrifice (Num. 28. 3. 1 Chron. 16. 40. 2 Chron. 29. 7). This belongs to the time of the end, and was not fulfilled by Antiochus. His career was a foreshadowing of it, to show that the fulfilment will yet be exhausted by him who is "the little horn". See Ap. 90; and note all the references there given (8. 11, 12, 13; 9. 27; 11. 31; 12. 11). Ref. to Pent. (Ex. 29. 38. Num. 28. 3). Ap. 92.
12 an host. Here the word is used of a military host, in opposition to the "host" of Num. 4. 23, 30, 35, 39, 43; 8. 24, 25.
was given him against = was set over: i.e. war is raised against "the daily sacrifice".
by reason of = by.
transgression. Heb. *pāsha'*. Ap. 44. ix.
it cast down the truth = truth was cast down. The verb is passive.
truth: i.e. the truth of God as revealed in the law and the prophets.
practised = did it with effect. Cp. *v.* 24.
and prospered = and succeeded. **13 saint** = holy [one]. An angelic attendant. Cp. 4. 13. Deut. 33. 2. Job 5. 1; 15. 15. Ps. 89. 5, 7. Zech. 14. 5. **that certain saint** = a certain [unnamed] one, or such an one, as in Ruth 4. 1. Or, a proper name *Palmōnī* = the wonderful one, or the wonderful [numberer], as in Judg. 13. 18. Isa. 9. 6. Ps. 139. 6. **How long . . .?** Referring to the *duration* of what is said concerning "the daily sacrifice" and the desolation; not the interval before the fulfilment. **concerning**, &c. = of "the daily sacrifice" [as taken away]. **and.** Supply "and [the setting up of] the desolating (or astounding) rebellion. **to give**, &c.: or, after He hath given over the sanctuary, &c. **the host.** Here it is the "host", the technical term for the ministers of the sanctuary. Cp. Num. 4. 23, 30, 35, 39, 43; 8. 24, 25. **14 me.** Sept., Syr., and Vulg. read "him". **two thousand and three hundred days.** See Ap. 91, and note on *v.* 26 below. **days** = evenings and mornings, the times of the offering of the "continual" or daily sacrifice. **cleansed** = vindicated or sanctified: in this form, occurs only here. Cp. 9. 24; and see Ap. 90. **15 man** = a mighty man. Heb. *geber*. Ap. 14. IV. Here it is *Gabriel*, whence his name. **16 man's.** Heb. *'ādām*. Ap. 14. I. **Gabriel.** The first of two angels who are named in Scripture (cp. 9. 21. Luke 1. 19, 26). The second is Michael (10. 13, 21; 12. 1; Jude 9. Rev. 12. 7). **17 son of man.** Only Daniel and Ezekiel so called, beside Messiah. See note on Ps. 8. 4. **at the time of the end.** This gives the time to which this vision refers. See the interpretation in "*H*" (*vv.* 20–25), and especially "*w*" (*vv.* 23–25). See also Ap. 90; and cp. 7. 26; 9. 26; 11. 40; 12. 4, 9, 13; and Matt. 24. 14. **shall be.** Supply the *Ellipsis* (Ap. 6) by reading "[belongeth]". **18 I was in** = I fell into. **19 the last end.** Another indication of the time of the fulfilment of the vision at the time appointed, &c. **indignation** = wrath [of God].

F H r (p. 1124) 20 The [3] ram which thou sawest having *two* horns *are* °the kings of Media and Persia.

s 426 21 And the rough goat °*is* the °king of °Grecia:

t and the great horn that *is* between his eyes °*is* the first king.

u 22 Now that being broken, whereas [8] four stood up °for it,

v °four kingdoms shall stand up out of °the nation, but °not in his power.

w 23 And in °the latter time of their kingdom, when °the transgressors °are come to the full, °a king of fierce countenance, and °understanding dark sentences, shall stand up.

24 And his power shall be mighty, but °not by his own power: and he shall destroy wonderfully, and shall [12] prosper, and [12] practise, and shall destroy the °mighty and the °holy People.

25 And through his policy also he shall cause °craft to prosper in his hand; and he shall magnify *himself* in his heart, and °by peace shall destroy many: he shall also stand up against °the Prince of princes; but °he shall be broken without hand.

J 26 And the vision of °the evening and the morning which was told °*is* true: wherefore °shut thou up the vision; for °it *shall be* for many days.'

E 27 And ℨ Daniel °fainted, and was sick *certain* days; afterward I rose up, and did °the king's business; and I was °astonished at the vision, but none °understood *it*.

A K (p. 1196) 426 **9** In °the first year of °Darius the son of °Ahasuerus, of the seed of the Medes, which was °made king over the realm of the Chaldeans;

2 In [1] the first year of his reign ℨ Daniel °understood °by books °the number of the years, whereof the word of °the LORD came to °Jere-

20 the kings. Here in *v.* 20 we have the beginning of the interpretation; which commences with past *history* with which the prophecy (which belongs to the future) is linked on. This is to connect the anticipatory and partial, or foreshadowing, fulfilment, which shows how the "little horn" will act, in a similar way as an individual, and not as a series of kings or popes.

21 is = representeth. It is the Fig. *Metaphor* (Ap. 6).
king: or, kingdom.
Grecia = Greece.
is the first king = representeth the first king: i.e. Alexander the Great (*v.* 5).

22 for it = in the place thereof.
four kingdoms. These are said to have been: (1) Ptolemy's (Egypt, Palestine, and some parts of Asia Minor); (2) Cassander's (Macedonia and Greece); (3) Lysimachus's (Bithynia, Thrace, Mysia, &c.); (4) Seleucus's (Syria, Armenia, and territory east of the Euphrates). But the continuity of Alexander's dominion ceased with him, and will not be seen again till "the little horn" arises.
the nation. Sept. and Vulg. read "his nation".
not in his power: i.e. not with Alexander's vigour of action and endurance.

23 the latter time of their kingdom, &c. This is a further indication as to the interpretation of this vision.
the transgressors. The Sept., Syr., and Vulg. read "transgressions". Heb. *pāsha'*, as in *v.* 12 = rebellions. Cp. 9. 24.
are come to the full: or, have filled up their measure. Therefore not full yet. This is a blow to all who are vainly trying to make the world better, and to "realize the kingdom of God on earth" now.
a king of fierce countenance = a king of mighty presence. One of the titles of the antichrist. See note on 7. 8.
understanding dark sentences = skilled in dissimulation.

24 not by his own power. We are not told here who is the giver of the power, but we are not left in ignorance. Rev. 13. 2, and 2 Thess. 2. 9, 10, are clear on this point.
mighty = mighty ones.
holy People = People of the holy ones. These are "the holy ones of the Most High" (7. 18, 22).

25 craft = deceit.
by peace = by their prosperity, or careless security.
the Prince of princes: i.e. the Messiah.
he shall be broken without hand. To understand this read Isa. 11. 4. 2 Thess. 2. 8. Rev. 19. 19, 20. Cp. Isa. 10. 12; 14. 25; 31. 8. Mic. 5. 5–7. Zeph. 2. 13. Zech. 10. 11. Nah. 1. 11.
26 the evening and the morning. See note on "days" (Ap. 90). These are interpreted as being 2,300 days. No one may interpret the interpretation and say they are "years".
is true = it [is] truth.
shut thou up. As in 12. 4.
it shall be, &c. Supply the *Ellipsis* (Ap. 6) thus: "it [belongeth] to many days [to come]": i.e. to a yet future time.
27 fainted. The Sept. omits "fainted, and".
the king's business. In Shushan, whither he had gone. See note on *v.* 2.
astonished = dumb.
understood = became aware of.

9. 1—12. 13 (*A*, p. 1178). THE DESOLATIONS OF JERUSALEM. (*Extended Alternation.*)

A | K | 9. 1, 2. The time.
L | 9. 3–19. Daniel's Humiliation.
M | 9. 20–23–. The *Hierophant*.
N | 9. –23–27. The Prophecy.
K | 10. 1. The time.
L | 10. 2, 3. Daniel's Humiliation.
M | 10. 4–21. The *Hierophant*.
N | 11. 1—12. 13. The Prophecy.

1 the first year: 426 B.C., Daniel being then eighty-seven. See Ap. 50.
Darius. This is an appellative, and means the Maintainer or Restrainer: i.e. Cyrus. See Ap. 57; and special note on p. 615.
Ahasuerus, an appellative = the venerable king Astyages. See Ap. 57.
made king: i.e. Cyrus was appointed king of Babylon by Astyages his father.
2 understood = came to an understanding; perceived, or observed. Heb. *bīn*, to separate or distinguish. Implying that he had not known this before.
by books = by the writings [of Jeremiah]. Jer. 29. 1, 10, as well as 25. 11. Note the definite Article in the Heb.
the number of the years. Which were now drawing to an end.
the LORD. Heb. Jehovah. Ap. 4. II.
Jeremiah. The passage was doubtless 25. 11–14; 29. 10–14.

426 miah the prophet, that He would °accomplish °seventy years in °the desolations of Jerusalem.
3 And I °set my face unto °the LORD* °God,
L °to seek by prayer and supplications, with
(p. 1196) fasting, and sackcloth, and ashes:
4 And I °prayed unto [2]the LORD °my God, and made my confession, and said, °'O [3]LORD*, the great and dreadful °GOD, keeping °the covenant and °mercy to them that love Him, and to them that keep His commandments;
5 °We have °sinned, and have committed °iniquity, and have done °wickedly, and have °rebelled, even by departing from Thy precepts and from Thy judgments:
6 Neither have we hearkened unto Thy servants the prophets, which °spake in Thy name to our kings, our princes, and our fathers, and to all the People of the land.
7 O °Lord, righteousness *belongeth* unto Thee, but unto us confusion of faces, as at this day; to the °men of Judah, and to the inhabitants of Jerusalem, and unto °all Israel, *that are* °near, and *that are* far off, through all the countries whither Thou hast driven them, because of their °trespass that they have °trespassed against Thee.
8 O [7]LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have [5]sinned against Thee.
9 To [3]the LORD* our °God *belong* °mercies and forgivenesses, though we have [5]rebelled against Him;
10 Neither have we °obeyed the voice of [2]the LORD our [3]God, to walk in His laws, which He set before us °by His servants the prophets.
11 Yea, [7]all Israel have °transgressed Thy law, even by departing, that they might not [10]obey Thy voice; °therefore the curse °is poured upon us, and the oath that *is* written in the law of °Moses the servant of [3]God, because we have [5]sinned against Him.
12 And He hath °confirmed His °words, which He spake against us, and against our judges that judged us, by bringing upon us a great °evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
13 °As °*it is* written in the law of Moses, all this [12]evil is come upon us: yet made we not our prayer before [2]the LORD our [3]God, that we might turn from our [5]iniquities, and understand Thy truth.
14 Therefore hath [2]the LORD °watched upon the [12]evil, and brought it upon us: for [2]the LORD our [3]God *is* righteous in all His works which He doeth: for we [10]obeyed not His voice.
15 And now, O [3]LORD* our [3]God, That °hast brought Thy People forth out of the land of Egypt with a mighty hand, and hast °gotten Thee renown, as at this day; we have [5]sinned, we have done [5]wickedly.
16 O [3]LORD*, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy °holy mountain: °because for our [5]sins, and for the [5]iniquities of our fathers, Jerusalem and Thy People *are* °*become* a reproach to all *that are* about us.
17 Now therefore, O our [3]God, hear the prayer of Thy servant, and his supplications, and °cause Thy face to shine upon Thy sanctuary that is desolate, °for [3]the LORD'S* sake.

accomplish = fulfil [within].
seventy years. Note the bearing of this on *v.* 24.
the desolations of Jerusalem. From 479 to 409 B. C. See note on p. 615. The "desolations" had therefore lasted 42 (6×7) years, and had yet 28 (4×7) years to run before they were "accomplished". We find the same subdivisions of the "servitude"; for from the first year of Nebuchadnezzar (496) to the decree of Artaxerxes (Astyages) (454) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.
3 set my face. Knowledge of Jehovah's words quickened his spiritual interest in them.
the LORD*. One of the 134 cases in which the *Sōpherīm* state that they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.
God. Heb. Elohim (with Art.) = the (true) God. Ap. 4. I.
to seek = to worship, or to seek [information].
4 prayed. Ref. to Pent. (Lev. 26. 40). Ap. 92.
my God. Heb. Elohim. Ap. 4. I.
O LORD*, the great, &c. Ref. to Pent. (Ex. 20. 6; 34. 6, 7. Num. 14. 18. Deut. 7. 9). Ap. 92.
GOD. Heb. El. Ap. 4. IV.
the covenant. Note the Art. = the covenant [made of old].
mercy = the lovingkindness or grace [promised therein]. Ref. to Pent. (Ex. 20. 6; 34. 6, 7). Ap. 92.
5 We. Note that Daniel associates himself with his People. Cp. Neh. 1.; and 9. 33-38. Ezra 9. 5-15. Note the Fig. *Anabasis* (Ap. 6) in *v.* 5.
sinned. Heb. *chāṭa'*. Ap. 44. i.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
wickedly = lawlessly. Heb. *rāshā'*. Ap. 44. x.
rebelled = revolted. Heb. *mārad*. Usually of revolt against Deity or royalty.
6 spake in Thy name. Cp. Heb. 1. 1. Cp. Ex. 7. 1 with 4. 16, and see Ap. 49.
7 Lord. Heb. Adonai. Ap. 4. VIII (2).
men. Heb. *'ĭsh*. Ap. 14. II.
all Israel. See note on 1 Kings 12. 17.
near, &c. Cp. Deut. 4. 27. 2 Kings 17. 6, 7. Isa. 11. 11. Jer. 24. 9. Amos 9. 9; and see Acts 2. 36.
trespass . . . trespassed. Heb. *mā'al*. Ap. 44. xi.
9 God. Heb. Elohim. Ap. 4. I.
mercies = compassions.
10 obeyed = hearkened to.
by = by the hand of.
11 transgressed. Heb. *'ābar*. Ap. 44. vii.
therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15, &c.; 28. 15, &c.; 29. 20; 30. 17, 18; 31. 17; 32. 19).
is poured upon = hath come pouring upon.
Moses the servant of God. See note on 1 Chron. 6. 49. Neh. 10. 29. Ap. 92.
12 confirmed His words: i. e. by His prophets since the giving of the law (2 Kings 17. 13. Isa. 44. 26. Lam. 2. 17. Zech. 1. 6).
words. Heb. marg., with some codices, and one early printed edition, read "word" (sing.). Heb. text, with Sept., Syr., and Vulg., read "words" (pl.).
evil = calamity. Heb. *rā'a'*. Ap. 44. viii.
13 As = According as.
it is written, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 28. 15, &c., as above). Ap. 92.
14 watched. Cp. Jer. 31. 28; 44. 27.
15 hast brought, &c. Ref. to Pent. (Ex. 6. 1, 6; 12. 41; 14. 18; 32. 11). Ap. 92.
gotten Thee renown = made Thee a Name.
16 holy. See note on Ex. 3. 5.
because for our sins . . . fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.
become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 44. 8, 12. Ezek. 5. 14, 15; 22. 4.
17 cause Thy face to shine. Ref. to Pent. (Num. 6. 25, 26). Ap. 92.
for the LORD'S* sake. Sept. reads "for Thy servants' sake".

426 18 O my [3] God, incline Thine ear, and hear; open °Thine eyes, and behold our [2] desolations, and the city °which is called by Thy name: for °we do not present our supplications before Thee for our righteousnesses, but for Thy great [9] mercies.

19 O [3] LORD*, hear; O [3] LORD*, forgive; O [3] LORD*, hearken and °do; defer not, for Thine own sake, O my [3] God: for Thy city and Thy People [18] are called by Thy name.'

M (p. 1190) 20 And whiles ℑ was speaking, and praying, and confessing my sin and the [5] sin of my People [7] Israel, and presenting my supplication before [2] the LORD my [3] God for the [16] holy mountain of my God;

21 Yea, whiles ℑ *was* speaking in prayer, even the [7] man °Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me °about the time of the evening °oblation.

22 °And he informed *me,* and talked with me, and said, 'O Daniel, I am now come forth °to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and ℑ am come to shew *thee;* for thou *art* greatly beloved:

N O therefore understand the matter, and consider the vision.

P 24 °Seventy weeks are °determined upon °thy People and upon °thy [16] holy city,

x to °finish the °transgression,

y °and to °make an end of °sins,

z and to °make reconciliation for °iniquity,

x and to bring in everlasting righteousness,

y and to °seal up the vision and ° prophecy,

z and to anoint ° the most Holy.

O 25 °Know therefore and understand,

P Q *that* °from the going forth of the °commandment to restore and to build °Jerusalem

18 Thine eyes. Fig. *Anthropopatheia.* Ap. 6.

which is called by Thy name: or, upon which Thy name has been called.

we. Others were praying with Daniel.

19 do = perform [it].

21 Gabriel. See note on 8. 16. This prophecy is not given by a "prophet", but by an angel or hierophant (who shows sacred things) to a prophet. It is therefore a most transcendent prophecy.

about the time, &c. Compare similar important occasions: David (2 Sam. 24. 15, note); Elijah (1 Kings 18. 29); Ezra (Ezra 9. 5).

oblation = gift or donation offering. Heb. *minchah.* Ap. 43. II. iii.

22 And he informed me. The Syr. reads "Yea, he came".

to give thee skill, &c. = to teach thee understanding, or to make thee wise as to, &c. Note the special emphasis as to the admonition for ourselves in the Structures below. It is not a vision that requires *interpretation,* but a direct prophecy given in simple words by the angel Gabriel, sent by God for the express purpose of making everything clear, and solving the most weighty problems that perplex the human mind. There is no "difficulty", as supposed. All that is required of us is to understand, and consider, and believe what is thus written for our learning.

9. -23-27 (N, p. 1196). THE PROPHECY. (*Alternation.*)

N | O | -23. Admonition. "Understand", "Consider".
P | 24. The Seventy sevens. In whole.
O | 25-. Admonitions. "Know", "Understand".
P | -25-27. The Seventy sevens. In their parts.

9. 24 (P, above). THE SEVENTY SEVENS. IN WHOLE. (*Extended Alternation.*)

P | x | To finish the transgression,
y | And to make an end of (*ḥatham*) sin. } Internals.
z | And to make reconciliation for iniquity, }
x | And to bring in everlasting righteousness,
y | And to seal up (*ḥatham*) the vision and prophecy, } Externals.
z | And to anoint the Most Holy. }

24 Seventy weeks = Seventy sevens: i.e. of years. Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 25. 8). Moreover, "years" had been the subject of Daniel's prayer (*v.* 2). The last "seven" is "one", and it is divided in half in *v.* 27, and the half is three and a half *years* (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as "1,260 days". See Ap. 90. The whole period is therefore 490 years. **determined** = cut off: i.e. divided off from all other years. The verb is in the singular to indicate the unity of the whole period, however it may be divided up. Heb. *ḥāthak.* Occurs only here. **thy People:** i.e. Daniel's People, Israel, with which alone the prophecy is concerned. **thy holy city:** i.e. Jerusalem (*vv.* 2, 7, 16). **finish** = put an end to. **transgression.** Heb. *pāsha'* (with Art.). Ap. 44. vii. Cp. 8. 12, 23. **and.** Note the Fig. *Polysyndeton* (Ap. 6) in this verse, to emphasise each of these six special announcements and their connection with the *whole* period. **make an end of.** Heb. *ḥatham,* as below ("to seal up"). **sins.** Heb. *ḥāṭā'.* Ap. 44. i. Heb. marg., with four early printed editions, some codices, and Vulg., read "sin" (sing.). **make reconciliation** = make expiation or atonement. **iniquity.** Heb. *'āvāh.* Ap. 44. iv. **seal up, &c.** = make an end of by fulfilling all that has been the subject of prophecy. **prophecy** = prophet. **the most Holy** = a Holy of Holies. Never used of a person. This answers to the cleansing of the sanctuary (8. 14) which immediately precedes "the end". See Ap. 89. **25 Know therefore and understand.** Note this second admonition, as shown in the Structure ("*O*") above.

9. -25-27 (*P*, above). THE SEVENTY SEVENS. IN THEIR PARTS. (*Introversion.*)

P | Q | -25-. The City. Restoration.
R | -25. Messiah. Coming.
S | -25. Time. "Unto" seven sevens and sixty-two sevens.
S | 26-. Time. "After" the sixty-two sevens.
R | -26-. Messiah. Cut off.
Q | -26, 27. The City. Destruction.

from the going forth, &c.: i.e. in the twentieth year of Artaxerxes (= the great king: i.e. Astyages), 454 B.C. See notes on Neh. 2. 1; longer note on p. 653. Also Ap. 50 (p. 60) and Ap. 58 (p. 82). **commandment** = word. Heb. *dābār.* Ap. 73. X. Referring to the Divine word rather than to a royal decree. **Jerusalem.** Not the Temple (as in Ezra), but the city (as in Nehemiah), which was the subject of Daniel's prayer, and therefore the answer to it.

426 R (p. 1198) S unto the °Messiah °the Prince

shall be °seven weeks, and °threescore and two weeks: °the street shall be built again, and °the wall, even °in troublous times.

S 26 And °after ° threescore and two weeks

R shall [25] Messiah be °cut off, °but not for Himself:

Q T a (p. 1199) and °the people of °the [25] prince that shall come °shall destroy the city and the sanctuary; and °the end thereof *shall be* with a flood,

b °and unto the end of the war °desolations are °determined.

U 27 And °he shall confirm °the covenant with °many

V for °one week:

V and in °the midst of the week

U he shall cause °the sacrifice and the oblation to cease,

Messiah = anointed. Only priests and kings were anointed, lepers, and Elisha (1 Kings 19. 16) being the only exceptions.

Messiah the Prince = "Messiah [that is to say] the Prince [of the People]". Messiah is a noun, and is connected with Prince by apposition: i.e. a priest-king. Only one such known to Scripture (Ps. 110. 4. Zech. 6. 13. John 4. 25).

the Prince. Heb. *nāgīd* = a leader and ruler of the People (1 Sam. 9. 16; 10. 1; 13. 14; 18. 13; 25. 30. 2 Sam. 5. 2, &c.). Therefore not Zerubbabel (who was a prince but not a priest); nor Ezra (who was a priest but not a prince); nor Cyrus (who was a king but not a priest, and he only as a type of Messiah, who was both).

seven weeks = forty-nine years (454–405 B.C.). See Ap. 50, p. 60, and Ap. 91.

threescore and two weeks = 434 years (405 B.C.–A.D. 29): the two together being 49 + 434 = 483 years; leaving seven years to make up the full 490 years of *v.* 24. See Ap. 50, p. 61, and Ap. 91.

the street . . . and the wall = open place . . . and close street: implying the completeness of the restoration; which included the places of resort and the thoroughfares leading thereto, like our English "court and alley".

the street = the broadway or open space by the gates or elsewhere.

the wall. Heb. *hārūṣ*. Whatever it may mean, it cannot be "wall", for that is *hōmah* (that which surrounds). *Ḥārūṣ* = something cut in or dug out; and may well be used of what is narrow, and then that which is narrowed down to a deciding point, a decision or determination, as in 9. 26; 11. 36. Cp. Isa. 10. 22. Job 14. 5, &c. See the Oxford *Gesenius*. **in troublous times:** i.e. the times of Ezra and Nehemiah. This covers the forty-nine years. We know this, not from history profane or Divine, but from the statement here. **26 after threescore and two weeks.** The definite Article here marks this period, as the one just mentioned in *v.* 24: i.e. after the 483 years. How long "after" is not stated; but it must surely be either immediately or very soon after the Messiah was thus presented and proclaimed in and to Jerusalem as the Prince. The decree was issued in the month of Nisan, the same month as the events in Matt. 21. 1—26. 61. Cp. Zech. 9. 9. Luke 19. 41–44 ("this thy day"). **threescore and two:** i.e. the sixty-two sevens (= 434 years). See note on *v.* 25. **cut off:** i.e. in death. Heb. *karath* (Gen. 9. 11. Deut. 20. 20. Jer. 11. 19. Ps. 37. 9). Cp. Heb. *gāzar* (Isa. 53. 8). **but not for Himself** = but no sign of aught for Him: i.e. He shall be rejected and crucified, and shall not then enter on the kingdom for which He came. It will be rejected, and therefore become in abeyance. See John 1. 11.

9. -26, 27 (*Q*, p. 1198). THE CITY. DESTROYED.

(*Introversion and Alternation.*)

Q | T | a | -26-. The Coming Prince. (The Desolator.)
b | -26. The Desolation (*shamēm*) decreed. The end of the Desolation.
U | 27-. His Covenant made.
V | -27-. The Time. One seven (= 7 years).
V | -27-. The Time. The middle of the one seven (= 3½ years).
U | -27-. His Covenant broken (cp. 11. 30, 31).
T | *a* | -27-. The Coming Prince. (The Desolator.)
b | -27. The Desolation (*shamēm*) decreed. The end of the Desolator.

-26 the people: i.e. the Roman people. Cp. Luke 19. 41–44; 21. 20. **the prince that shall come** = a prince, &c. This is "the little horn" of 7. 8, 24–26; 8. 9–12, 23–25. See Ap. 89. **shall destroy the city,** &c. See Matt. 21. 41; 22. 7. This also was "after threescore and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people" in the destruction of the city, which ends *v.* 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defiled it, but left it uninjured. **the end thereof:** or, his own end [come]: i.e. the end of the desolator looking on to the end of the last seven years. **and unto the end of the war** = up to the full end of the war (i.e. the end of the last seven years). **desolations** = desolate places. Cp. Matt. 23. 38. **determined.** See note on "the wall", *v.* 25. **27 he shall confirm the covenant** = make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week". It may even be the beginning of the 2,300 days of 8. 14. Cp. 11. 21–24. **the covenant** = a covenant. **many** = the many. **one week.** This is the last seven years which completes the "seventy" of *v.* 24; the time when action commences in connection with Daniel's "city" and "People" (i.e. Jerusalem and Israel). These have been in abeyance since *v.* 26. Israel is "*Lo-ammi*" (= not my people, Hos. 1. 9, 10). For the present interval between "*R*" and "T", *vv.* 26 and 27, see Luke 4. 18–20; 21. 24. Ap. 50. 11–14 (pp. 42 and 60); also Ap. 63. IX; 72; and 91. This fills the first half of the "week" (see Rev. 11. 3–11). **the midst of the week** = the middle of the week (i.e. at the end of the first three and a half years). **the sacrifice and the oblation to cease** = sacrifice and oblation to cease. This is the action of "the little horn" (see 8. 11, 12, 13; 11. 31; 12. 11). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below and by our Lord in Matt. 24. 15. See Ap. 89 and 90.

426 *T a* (p. 1199) *b* and °for the overspreading of °abominations he shall make *it* desolate,
even °until the consummation, and that °determined °shall be poured upon the °desolate.'

K (p. 1096) 424 **10** In °the third year of Cyrus king of Persia a °thing was revealed unto Daniel, whose name was called °Belteshazzar; and the °thing *was* true, °but the °time appointed *was* °long: and he understood the °thing, and had understanding of the vision.

L **2** In those days ℑ Daniel was mourning °three full weeks.
3 I ate no °pleasant bread, neither came flesh nor °wine in my mouth, neither did I anoint myself at all, till °three whole weeks were fulfilled.

M W¹ Y¹ (p. 1200) **4** And in °the four and twentieth day of the first month, as ℑ was by the side of the great river, which *is* °Hiddekel;
5 Then I lifted up mine eyes, and looked, and behold a certain °man °clothed in linen, whose loins *were* girded with fine gold of Uphaz:
6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
7 And ℑ Daniel alone saw the vision: for the °men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
8 Therefore ℑ was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Z¹ **9** Yet heard I the voice of his words: and when I heard the voice of his words,

X¹ then °was ℑ in a deep sleep on my face, and my face toward the ground.

W² Y² **10** And, °behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

Z² **11** And he said unto me, 'O Daniel, a [5]man greatly beloved, understand the words that ℑ speak unto thee, and °stand upright: for unto thee am I now sent.' And when he had spoken this word unto me, I stood trembling.
12 Then said he unto me, 'Fear not, Daniel: for from °the first day that thou didst set thine heart to understand, and to °chasten thyself before thy °God, thy words were heard, and ℑ am come for thy words.
13 But °the prince of the kingdom of Persia °withstood me °one and twenty days: but, °lo,

for the overspreading of = on the wing, or battlement of; but Ginsburg suggests *'al kannō* (instead of *'al kanaph*) = in its stead [shall be]: i.e. in place of the daily sacrifice. Cp. 11. 7.
abominations he shall make it desolate = the abomination that maketh desolate. See Ap. 90. This is certainly future. See Matt. 24. 15. Our Lord tells us where it will stand "in the holy place": i.e. in the Temple at Jerusalem: and we have the same admonition to "understand" (cp. *vv.* 23, 25, above). Antiochus, the type of "the little horn", defiled the sanctuary, but he did not destroy it. He cannot therefore be the fulfiller of this prophecy, though he forshadowed him.
abominations. Jehovah's name for an "idol", as being what he detests. Heb. *shaḳaz* = to be abominable. The "of" in this connection being the Genitive (of the Origin), Ap. 17. 2: i.e. which causes the desolation. Cp. 2 Kings 23. 13. Isa. 44. 19, &c. Dan. 12. 11 is conclusive.
until the consummation = unto a full end. The reference is to Isa. 10. 22, 23.
determined. See note on "the wall", *v.* 25 above.
shall be poured upon = shall come pouring upon. For the fulfilment, cp. Rev. 16. 1, 2, 3, 4, 8, 10, 12, 17.
desolate = the causer of desolation. See 12. 11. Then the consummation of *v.* 24 will be fulfilled.

10. 1 the third year of Cyrus. Called by his appellative "Darius" (= the Restrainer, or Maintainer, in 9. 1; 424 B.C.). Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation: he being now eighty-nine years old.
thing = word, or matter.
Belteshazzar. See 1. 7.
but the time appointed was long = but [concerned] a long warfare.
time appointed. Heb. *tzaba.* Generally rendered "host" or "army" (8. 10, 11, 12). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for warfare.
long: or, great.
2 three full weeks = three sevens of days. See next verse and *v.* 13, in contrast with 9. 24, 25. Cp. this humiliation with that of 9. 3–19, and see the Structure ("L" and "*L*", p. 1196).
3 pleasant bread = bread of desires: i.e. pleasant food. **wine.** Heb. *yayin.* Ap. 27. I.
three whole weeks = three sevens of days, as in *vv.* 2, 13.

10. 4-21 (*M*, p. 1196). THE HIEROPHANT.
(*Repeated Alternations*)

M | W¹ | Y¹ | 4–8. The Hierophant.
Z¹ | 9–. His words.
X¹ | –9. Their effect.
W² | Y² | 10. The Hierophant.
Z² | 11–14. His words.
X² | 15. Their effect.
W³ | Y³ | 16–. The Hierophant.
Z³ | –16–17–. Daniel's words.
X³ | –17. Their effect.
W⁴ | Y⁴ | 18. The Hierophant.
Z⁴ | 19–. His words.
X⁴ | –19. Their effect.
W⁵ | Y⁵ | 20–. The Hierophant.
Z⁵ | –20, 21. His words.

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abib). **Hiddekel:** i.e. the Tigris. See Gen. 2. 14. **5 man.** Heb. *'ish.* Ap. 14. II. **clothed,** &c. Cp. the description in Rev. 1. Note the Divine and angelic appearances in this book: 3. 25; 4. 13, 17, 23; 6. 22; 7. 16; 8. 13, 14, 16–26; 9. 21; 10. 4–8, 10, 16, 18, 20; 12. 1, 5, 6. **7 men.** Heb. pl. of *'ĕnōsh.* Ap. 14. III. Cp. Acts 9. 7. **9 was ℑ in a deep sleep,** &c. Cp. 8. 18. **10 behold.** Fig. *Asterismos.* Ap. 6. **11 stand upright.** Note the Fig. *Polyptōton* (Ap. 6), stand upon thy standing: i.e. stand up where thou art. **12 the first day.** See 9. 23. **chasten** = humble. See note on *v.* 3. **God.** Heb. Elohim. Ap. 4. I. **13 the prince** = ruler. Heb. *śar* = a ruler (from *śarar* = to rule). Hence *Cæsar, Tzar* or *Czar.* Generally rendered "prince" in this book. See 1. 7, 8, 9, 10, 11, 18; 8. 11, 25; 9. 6, 8; 10. 13, 20, 21; 11. 5; 12. 1. The rulers may be good, angelic (good or evil), or the world-rulers of Eph. 6. 12. **withstood** = was standing confronting me. **one and twenty days.** See *vv.* 2, 3. **lo.** Fig. *Asterismos.* Ap. 6.

424 °Michael, one of the chief °princes, came to help me; and °I remained there °with the kings of Persia.
14 Now I am come to make thee understand what shall befall thy People in °the latter days: for yet the vision *is* for *many* days.'

X² (p. 1200) 15 And when he had spoken such words unto me, I set my face toward the ground, and I became °dumb.

W³ Y³ 16 And, [10]behold, *one* like the similitude of the sons of °men touched my lips:

Z³ then I opened my mouth, and spake, and said unto him that stood before me, 'O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.
17 For how can the servant of this my lord talk with this my lord?

X³ for as for me, straightway there °remained no strength in me, neither is there °breath left in me.'

W⁴ Y⁴ 18 Then there came again and touched me *one* like the appearance of a [16]man, and he °strengthened me,

Z⁴ 19 And said, 'O [5]man greatly beloved, fear not: peace *be* unto thee, be [18]strong, yea, be [18]strong.'

X⁴ And when he had spoken unto me, I was [18]strengthened, and said, 'Let my lord speak; for thou hast [18]strengthened me.'

W⁵ Y⁵ 20 Then said he,

Z⁵ 'Knowest thou wherefore I come unto thee? and now will I return to fight with the [13]prince of Persia: and when I am gone forth, [13]lo, the [13]prince of Grecia shall come.
21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but [13]Michael your [13]prince.

N A¹ B¹ (p. 1201) **11** (Also I in the first year of °Darius the Mede, *even* I, °stood to confirm and to strengthen °him.)
2 And °now will I shew thee the truth. °Behold, there shall stand up °yet °three kings in Persia; and the fourth shall be far richer than *they* all: and °by his strength through his riches he shall stir up all against the realm of Grecia.
3 And °a mighty king shall stand up, that shall rule with great dominion, and °do according to his will.

B² 4 And when he shall stand up, his kingdom shall be °broken, and shall be °divided toward the four °winds of heaven; and °not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for °others beside those.

B³ C¹ 5 And °the king of the °south shall be strong, and °*one* of his princes; and he shall be strong above °him, and have dominion; his dominion *shall be* °a great dominion.

Michael = who is like GOD (Heb. El)? The second angel named in this book. The special angelic ruler for Israel (*v.* 21; 12. 1. Cp. Jude 9, and Rev. 12. 7).
princes. Heb. *sar* = chief. Not the same word as in 11. 8, 18, 22.
I remained = I was superfluous: i.e. not needed. Hence we may render, "I left him there". Not the same word as in *v.* 17. **with** = beside.
14 the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92. See note on 2. 28. Note the bearing of this on the prophecy itself, given in 11. 21—12. 3.
15 dumb. Cp. Ps. 139. 2, 9.
16 men. Heb. *'ādām*. Ap. 14. I.
17 remained = continued. Not the same word as in *v.* 13. **breath.** Heb. *n^eshāmāh*. See Ap. 16.
18 strengthened = strengthened (for endurance). Heb. *ḥazaḳ*. Cp. Ps. 27. 14.

11. 1—12. 13 (*N*, p. 1196). HIS PROPHECY. (*Division.*)

N | A¹ | 11. 1–20. The Past. (Then Future to Daniel.)
| A² | 11. 21—12. 3. The Future. (Still Future to us.)
| A³ | 12. 4–13. Meanwhile. (As to Daniel himself.)

11. 1–20 (A¹, above). THE PAST. THEN FUTURE TO DANIEL. (*Division.*)

A¹ | B¹ | 1–3. The first king of Grecia.
| B² | 4. Four contemporary kings.
| B³ | 5–20. Subsequent kings.

1 This verse is parenthetical, to tell us what the angelic speaker had done two years previously (426 B.C.).
Darius the Mede is the same king as in 9. 1: i.e. Cyrus.
stood = was at my station.
him: i.e. Michael.
2 now. Calling attention to the then present time (424 B.C.) as being distinct from *v.* 1, which refers to what took place two years before.
Behold. Fig. *Asterismos*. Ap. 6.
yet: i.e. in the then immediate future.
three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. See Ap. 57. But ancient histories "contain much that is admittedly fabulous" (*Encycl. Brit.*, 11th ed., vol. 21, p. 210), and the commentaries based on them differing among themselves are therefore not to be relied on. We know from this verse that there were three, after Cyrus, and a fourth. Whoever he was, he was succeeded by the "mighty king" of *v.* 4 (Alexander the Great).
by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up", &c.
3 a mighty king. The he-goat's "little horn" (8. 9).
do according to his will. See 8. 4. Cp. *vv.* 16, 36.
4 broken. See 8. 8. **divided.** See 8. 22.
winds. Heb. *rūaḥ*. Ap. 9.
not to his posterity. But to his generals. Cp. "not in his power" (8. 22).
others beside those: i.e. beside those four. See note on 8. 22.

11. 5–20 (B³, above). SUBSEQUENT KINGS. (*Repeated Alternation.*)

B³ | C¹ | 5. The first king of the South.
| D¹ | 6. The first king of the North.
| C² | 7–9. The second king of the South.
| D² | 10. The second king of the North.
| C³ | 11, 12. The second king of the South.
| D³ | 13–20. The second king of the North.

That there is a break between the past and the future is manifest from 10. 14, of which this chapter is the continuation. Dr. Tregelles prefers to make it at *v.* 5. This would alter the above Structure, and require only two members: A¹, *vv.* 1–4, the past; and A², *v.* 5—12. 3, future. Those who take *vv.* 5–20 as belonging to the past do not agree as to the interpretation from history. We give the commonly held view, making the break between *vv.* 20 and 21. **5 the king of the south.** Ptolemy Soter, son of Lagus, king of Egypt (see *v.* 8). He took the title "king"; whereas his father "Lagus" had been only governor. **south.** With reference to Judea. **one of his princes.** Seleucus I (Nicator = conqueror). **him**: i.e. Ptolemy. **a great dominion.** It added Syria to Babylon and Media.

D[1] (p. 1201) 424

6 And °in the end of years they shall °join themselves together; for °the king's daughter of the south shall come to °the king of the °north to °make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be °given up, and they that brought her, and he that begat her, and he that strengthened her in *these* °times.

C[2]

7 But out of °a branch of her roots shall *one* stand up °in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with °their precious vessels of silver and of gold; and he shall °continue °*more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own °land.

D[2]

10 But °his °sons shall be stirred up, and shall assemble a multitude of great forces: and *one* °shall certainly °come, and overflow, and pass through: then shall he return, and °be stirred up, *even* to his fortress.

C[3]

11 And °the king of the south shall be moved with °choler, and shall come forth and fight with him, *even* with the king of the north: and °he shall set forth a great multitude; but the multitude shall be °given into °his hand.

12 *And* when he hath °taken away the multitude, his heart shall be lifted up; and he shall °cast down *many* ten thousands: but °he shall not be strengthened *by it*.

D[3]

13 For °the king of the north shall °return, and shall set forth a multitude greater than the former, and shall certainly °come °after certain years with a great army and with much riches.

14 And in those times there shall many stand up against °the king of the south: also °the robbers of thy People shall exalt themselves °to establish the vision; °but they shall fall.

15 So °the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, °neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against °him shall °do according to his own will, and none shall stand before him: and he shall stand in the glorious land, °which by his hand shall be °consumed.

17 He shall also °set his face to enter with the strength of his whole kingdom, °and upright ones with him; thus shall he do: and he

6 in the end of years. In *v.* 13 this is rendered "after certain years", said to be sixty-three. Cp. 2 Chron. 18. 2, and *v.* 8 below.
join: i.e. in league.
the king's daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.
the king of the north. Antiochus.
north. With reference to Judea.
make an agreement = do upright things: i.e. to come to terms upon what is equitable between the parties. Here it included her marriage with Antiochus, who divorced his wife (Laodice) and disinherited her son (Seleucus Callinicus).
given = delivered.
times: or, vicissitudes.
7 a branch of her roots. Her brother Ptolemy III (Euergetes), "roots" referring to their father Ptolemy II (Philadelphus).
in his estate = in his stead. Heb. *kannō*. See note on 9. 27 ("for the overspreading"): i.e. in the stead of Philadelphus, who avenged the murder of Berenice and her son by Laodice. Euergetes had been restored. This is the second king of the south.
8 their precious vessels = vessels of desire, said to have been valued at 40,000 talents of silver; and 2,400 images, including Egyptian idols, which Cambyses had taken from Egypt. Hence he was named by the grateful Egyptians "Euergetes" (= Benefactor).
continue = stand.
more years: i.e. four years, reigning forty-six years in all.
9 land = soil.
10 his. Seleucus II (Callinicus).
sons. Heb. text is "son" (sing.). But the Heb. marg., with some codices and one early printed edition, read "sons" (pl.), as here: i.e. Seleucus II (Callinicus) and his brother Antiochus III. See *Encycl. Brit.*, 11th (Cambridge) ed., vol. 24, p. 604.
shall = he shall: i.e. Antiochus III, the second king of the north, his brother having died by a fall from his horse.
come. Some codices, with one early printed edition, and Syr., read "come against him".
be stirred up = will wage war. Defeating Antiochus III.
11 the king of the south. The second, Ptolemy III.
choler. See note on 8. 7.
he: i.e. the king of the north, Antiochus III.
given = delivered.
his hand: i.e. Ptolemy's hand.
12 taken away = subdued.
cast down, &c. = will cause tens of thousands to fall. This occurred at Raphia, south-west of Gaza.
he shall not be strengthened by it. Giving himself up to licentiousness.
13 the king of the north. The second king, Antiochus III. **return** = renew the war.
come. Some codices, with three early printed editions, read "will come against him". Fig. *Polyptōton* = coming he will come. Ap. 6.
after certain years. Heb. at the end of years, as in *v.* 6. This was fourteen years after his defeat at Raphia.
14 the king of the south. This would be the third king, Ptolemy V (Epiphanes), a mere child.
the robbers = sons of the oppressors: i.e. apostate Jews, or turbulent men who defied laws and justice. **to establish the vision**: i.e. to help to fulfil prophecy, by taking the side of Syria, so as to make Judea independent. **but they shall fall.** For they indirectly helped to establish Antiochus. See *vv.* 16–19.
15 the king of the north. This is Antiochus III (the Great); and *vv.* 16–19 describe his doings, which were a typical foreshadowing of his antitype, "the little horn", the yet future antichrist, described in in 11. 21—12. 1; which show how the latter portion can be fulfilled by an individual. **neither his chosen people.** Dr. Ginsburg suggests "but his people will flee". **16 him.** Ptolemy V. **do according to his own will.** Thus foreshadowing but not exhausting what is said of "the vile person" in *vv.* 21, 36. **which by his hand shall be consumed** = much wasted in his hand. **consumed** = perfected: i.e. completely desolated. **17 set his face.** The idiom for expressing a fixed purpose. Cp. 2 Kings 12. 17. **and upright ones . . . shall he do** = he will make equitable terms with him (i.e. Ptolemy V). The words which follow tell us what the terms were. With this agree the Sept., Syr., and Vulg.

424 shall give °him °the daughter of °women, corrupting her: but she shall °not stand *on his side,* neither be for him.

18 After this shall he turn his face unto the °isles, and shall take many: but °a prince °for his own behalf shall cause the reproach offered by °him to cease; °without his own reproach he shall cause *it* to turn upon °him.

19 Then he shall turn his face toward the °fort of his own land: but he shall °stumble and fall, and not be found.

20 Then shall stand up [7]in his estate °a raiser of taxes *in* the glory of the °kingdom: but within few days he shall be destroyed, °neither in anger, nor in battle.

A² E (p. 1203) 21 And [7]in his estate shall stand up °a vile person, to whom °they shall not give the °honour of the kingdom: but he shall come in °peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they °be overflown from before him, and shall be °broken; °yea, also the prince of the covenant.

23 And after °the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong °with a small people.

24 He shall enter [21]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall °forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but °he °shall not stand: for they shall [24]forecast devices against him.

26 Yea, °they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 °And both these kings' hearts *shall be* to do °mischief, and they shall speak lies at one table; but it shall not prosper: for °yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and °his heart *shall be* against the holy covenant; and he shall ° do *exploits,* and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as °the former, or as °the latter.

30 For the ships of °Chittim shall come against him: therefore he shall be grieved, and return, and have indignation °against the °holy covenant: so shall he °do; he shall even return, and °have intelligence with them that forsake the holy covenant.

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within, as well as fighting without. **27** two kings, their hearts [will be set] to do, &c. yet the end, &c. Intimating that these things belong to the closing scenes. Cp. *vv.* 35 and 40. **28** his heart, &c. Showing when the purpose of breaking the covenant was plotted. do exploits = act effectively, or accomplish [the purpose of his heart]. **29** the former. In *vv.* 25, 26. the latter. In *vv.* 42, 43. **30** Chittim = Cyprus, or some European power. See note on Num. 24. 24. Ref. to Pent. (Num. 24. 24). Ap. 92. against the holy covenant. Made with the Jews at the beginning of the last seven years, already mentioned in 9. 27. In 11. 28, he had already plotted the breaking of it. do = do [so], or accomplish [it]: i. e. he will break it. holy. See note on Ex. 3. 5. have intelligence = fix his attention on (with a view to co-operation).

him. Ptolemy V, then only twelve years of age.

the daughter of women: i.e. Cleopatra, his own daughter, then only eleven years of age. The term denotes beauty, &c.

women: i.e. her mother and grandmother, probably still caring for her education, &c.

not stand, &c. She sided with her husband, and defeated her father's plans.

18 isles = coast-lands, or maritime countries.

a prince = a captain or general. Heb. *ḳāṣīn.* Occurs only here in this book. He was the Roman general, Scipio (Lucius Scipio).

for his own behalf: i.e. for his own interest.

him. Antiochus III.

without his own reproach: i.e. with untarnished reputation.

19 fort = fortresses.

stumble = stagger. Antiochus III, after his defeat by Scipio at Magnesia (near Smyrna), withdrew to Syria.

20 a raiser of taxes . . . kingdom = one [Seleucus] causing the exactor [Heliodorus] to pass through [Judea], the glorious land (cp. *vv.* 16, 41; 8. 9). Seleucus sent Heliodorus to Jerusalem to plunder the Temple, &c. See 2 Macc. 3. 4, &c. Zech. 9. 8 is in direct contrast with this.

neither in anger. Ginsburg suggests "and not with hands", because it was by poison.

Here ends the historical portion, which has been fulfilled now, but which was then future. Verse 21—12. 3 passes on to the time which is still (1912) future to us.

11. 21—12. 3 (A², p. 1201). THE FUTURE.
(STILL FUTURE TO US.) (*Alternation.*)

A² | E | 11. 21–31. "The vile person" ("the little horn").
F | 11. 32–35. The People. Tried.
E | 11. 36–45. "The wilful king" ("the little horn").
F | 12. 1–3. The People. Delivered.

Here begins the portion of this prophecy which is still future to us (1912), "the latter days" of 10. 14.

21 a vile person. One of the twelve titles given to the antichrist. See note on 7. 8. The prophecy concerning him is *continuous* to the end of the chapter. It is parallel with 7. 8, &c.; 8. 9, &c.; and 9. -26, 27. He is not another successional king of the north, but a totally different and unique personage, still future. He comes in by "flatteries", and in *v.* 40 he is attacked by both a "king of the south" and a "king of the north". Note the parallel exhibited in Ap. 89.

vile = despicable. Cp. Ps. 15. 4.

they shall not give = to whom was not given.

honour = dignity.

peaceably = unexpectedly: i.e. in a time of careless security (cp. 8. 25). Cp. Ezek. 16. 49 ("abundance of idleness"). So the Oxford *Gesenius,* p. 1017.

22 be overflown from = sweep all.

broken = broken in pieces.

yea, also, &c.: i.e. a prince with whom he had made a covenant or league (*v.* 23), and who had hitherto aided him.

23 the league: i.e. the covenant just mentioned (*v.* 22).

with a small people. Hence he is called "the little horn".

24 forecast his devices = devise plots.

25 he: i.e. the king of the south.

shall not stand = will make no stand.

26 they that feed, &c. There will be treachery

27 And both these kings' hearts, &c. = Now, as to the mischief = evil. Heb. *rā'a'.* Ap. 44. viii.

424 31 And arms shall stand on his part, and they shall °pollute the sanctuary of strength, and shall °take away the daily *sacrifice*, and they shall °**place the abomination that maketh desolate.**

F G (p. 1204) 32 And °such as do °wickedly against the covenant shall he °corrupt by flatteries:

H but the people that do °know their °God shall °be strong, and °do *exploits*.

33 And they that °understand among the people shall instruct many: yet they °shall fall by the sword, and by flame, by captivity, and by spoil, °*many* days.

34 Now when they [33]shall fall, they °shall be holpen with a little help:

G but many shall cleave to them with flatteries.

H 35 And *some* of them of [33]understanding [33]shall fall, to °try them, and to °purge, and to make *them* white, *even* to °the time of the end: because *it is* [27]yet for a time appointed.

E J 36 And the king shall °do according to his will; and °**he shall exalt himself, and magnify himself above every °GOD**, and shall speak marvellous things °against the °GOD of °gods, and shall prosper till °the indignation be accomplished: for that that is °determined shall be done.

37 Neither shall he regard the [32]God of his fathers, nor °the desire of women, nor regard any °ℌℴ𝔇: for he shall magnify himself above all.

38 But °in his estate shall he honour the °God of °forces: and a god whom his fathers knew not °shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he °do in °the most strong holds with a strange god, °whom he shall acknowledge °*and* increase with glory: and he shall cause them to rule over many, and shall divide the land for °gain.

K 40 And °at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;

J and °he shall enter into °the countries, and shall overflow and pass over.

41 He shall enter also into °the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the °children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

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gods. **39** do = deal. **the most strong holds** = the strongest fortresses. **whom he shall acknowledge** = whosoever acknowledgeth him. **and increase** = he will increase. **gain** = a price. **40** **at the time of the end**: i.e. near the close of the last seven years. **he**: i.e. this "wilful king". **the countries** = the countries [adjoining]. **41** **the glorious land**. Cp. *vv.* 16, 45; and 8. 9. **children** = sons.

31 **pollute the sanctuary.** By putting up the "abomination" (the Asherah, Ap. 42), which brings on the judgment of "desolation". The end is marked by the "cleansing of the sanctuary" (8. 14; 9. 24). Ap. 89.

take away the daily sacrifice. This marks the middle of the "week", or the last seven years. See 8. 11, 12; 9. 27; 12. 11; and Ap. 89. From this point he is energized by Satan.

place the abomination, &c. This accompanies the taking away of the daily sacrifice (8. 13; 9. 27; 12. 11; and Ap. 89). Our Lord refers to this verse in Matt. 24. 15.

11. 32-35 (F, p. 1203). THE PEOPLE. TRIED. (*Alternation.*)

F | G | 32-. The unfaithful.
  | H | -32-34-. The faithful.
  | *G* | -34. The unfaithful.
  | *H* | 35. The faithful.

32 **such as do wickedly against** = them that are ready to deal lawlessly with.

wickedly. Heb. *rāshā'*. Ap. 44. x.

corrupt = make impious or profane.

know their God. Denotes those who have an experimental rather than an intellectual knowledge. Heb. *yāda'*. **God.** Heb. Elohim. Ap. 4. I.

be strong = prove themselves strong. Heb. *ḥazaḳ* = strong for endurance (i.e. for resisting all temptation to apostatize).

do exploits = work effectually.

33 **understand** = are wise. See *v.* 35 and 12. 3, 10, where it would be well to use the Heb. *Maskīlīm*, as a proper name.

shall fall by the sword: i.e. in the great tribulation which is here described, in part.

many. Some codices, with six early printed editions, read this word "many" in the text.

34 **shall be holpen, &c.** = shall obtain but little help.

35 **try** = refine. Expulsion of dross.

purge = purify. Separation from dross.

the time of the end. Now near at hand.

11. 36-45 (*E*, p. 1203). "THE WILFUL KING." (*Alternations.*)

E | J | 36-39. His character.
  | K | 40-. His adversaries. Their Assault.
  | *J* | -40-43. His conquests.
  | *K* | 44, 45. His adversaries. Their Victory.

From *vv.* 36-45 we have "the wilful king" in his unhindered course. It cannot be exhaustively interpreted of Antiochus.

36 **do according to his will.** Cp. 8. 4; 11. 3.

he shall exalt himself, &c. This is quoted in 2 Thess. 2. 3, 4; and referred to in 7. 25; 8. 11, 25. Rev. 13. 5, 6.

GOD. Heb. El. Ap. 4. IV.

against, &c. Cp. 8. 11, 24, 25.

gods. Heb. *'ĕlīm*.

the indignation, &c. Jehovah's indignation. Cp. 8. 19; 9. 16; and Isa. 10. 23, 25.

determined = decreed.

37 **the desire of women.** In view of the context this must refer to any gods desired by women: such as *Baaltis*, *Astarte*, or *Mylitta* of the Babylonians; the Persian *Artemis*, or the *Nanœa* of the Syrians; or the "queen of heaven" of Jer. 7. 18; 44. 17, &c.

ℌℴ𝔇. Heb. Eloah. Ap. 4. V.

38 **in his estate** = in its place: i.e. the God of forces on its pedestal.

God of forces. Heb. *Mā'uzzīm* = God of fortresses.

shall he honour, &c. Thus, in secret he is superstitious, though in public he exalts himself above all

K (p. 1204) 424

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to °make away many.

45 And he shall °plant the °tabernacles of his palace between the seas in the glorious holy mountain; yet he shall °come to his end, °and none shall help him.

F (p. 1203)

12 And °at that time shall °Michael stand up, the great prince which standeth for the °children of °thy People: and there shall be °a time of °trouble, such as never was since there was a nation *even* to that same time: and at that time °thy People °shall be delivered, every one that shall be found °written in the book.

2 And many °of them that °sleep in the dust of the °earth °shall awake, °some to °everlasting life, and °some to shame *and* everlasting °contempt.

3 And °**they that be wise shall shine as the brightness of the firmament**; and they that turn many to righteousness as the stars for ever and ever.

A³ L N (p. 1205)

4 But thou, O Daniel, °shut up the words, and seal the book, °*even* to the time of the end: many shall °run to and fro, and °knowledge shall be increased.'

O

5 Then ℨ Daniel looked, and, °behold, there stood other two, the one on this side of the bank of °the river, and the other on that side of the bank of °the river.

6 And *one* said to the °man clothed in linen, which *was* °upon the waters of the river, °'How long *shall it be to* the end of these wonders?'

M a

7 And I heard the [6]man clothed in linen, which *was* [6]upon the waters of [5]the river, when he °held up his right hand and his left hand unto heaven, and sware by Him That liveth for ever

b that *it shall be* for °a time, times, and an half;

c and when °he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

L O

8 And ℨ heard, but I understood not: then said I, 'O °MY Lord, °what *shall be* °the end of these °*things*?'

N

9 And he said, 'Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

44 make away many = devote many [to extermination]. Rev. 13. 7. **45 plant** = spread out. **tabernacles, &c.** = palatial tent. **come to his end.** This could not be said of Antiochus, for he died at Tabæ, in Persia. "The wilful king" comes to his end in Judea, between Jerusalem and the Mediterranean Sea. **and none shall help him.** For he is smitten by God Himself. See Isa. 11. 4. Zech. chs. 12 and 14. 2 Thess. 2. 8. Rev. 19. 20. The grave does not receive him (for Isa. 14. 19 is only a comparison "like"), and he is not joined with them in burial. He is cast into the lake of fire.

12 This is not the epilogue to the book. Verses 1–3 are the conclusion of the prophecy given by the hierophant, which commenced at 10. 20.

1 at that time. This fixes the end of the Tribulation. Note the three subjects thus connected with "the time of the end". **Michael.** See note on 10. 13. **children** = sons. **thy People:** i.e. Daniel's People, Israel. **a time of trouble:** i.e. the great Tribulation. Cp. 8. 24, 25; 9. 26. Isa. 26. 20, 21. Jer. 30. 7. Matt. 24. 21. Mark 13. 19. Rev. 16. 17–21. **trouble** = tribulation. **shall be delivered.** Cp. Isa. 11. 11, &c.; 27. 12, 13. Jer. 30. 7. Ezek. 37. 21–28; 39. 25–29. Hos. 3. 4, 5. Joel 3. 16–21. Amos 9. 11–15. Obad. 17–21. Zech. 12. 3–10. Rom. 11. 5, 6, 15, 26. **written in the book.** Ref. to Pent. (Ex. 32. 32, 33). Ap. 92. Cp. Pss. 56. 8; 69. 28. Isa. 4. 3. Ezek. 13. 9. Luke 10. 20. Rev. 3. 5; 13. 8; 20. 12, 15.

2 of them = from among them. **sleep, &c.** An inspired revelation as to death. **earth** = ground. **shall awake.** This is bodily resurrection. **some** = these (the former). **everlasting life.** John 5. 28, 29. Acts 24. 15. **some** = those. The latter: i.e. the rest of the dead (Isa. 26. 19, 21; 27. 6. Rev. 20. 5, 6). Cp. 1 Cor. 15. 23. 1 Thess. 4. 16. **contempt** = thrusting away.

3 they that be wise = they that make wise. The *Maskīlīm* of *v.* 10; 11. 33, 35.

12. 4–13 (A³, p. 1201). MEANWHILE. AS TO DANIEL HIMSELF. (*Alternations and Introversion.*)

A³ | L | N | 4. The book closed and sealed.
O | 5, 6. Inquiry of the two. "How long?"
M | a | 7–. The answer.
b | –7–. The times. Three and a half years.
c | –7. The end.
L | O | 8. Inquiry of Daniel. "What?"
N | 9. The book closed and sealed.
M | a | 10. The answer.
b | 11, 12. The times.
c | 13. The end. The 1,290 and 1,335 days (Ap. 90).

4 shut = close up. **even to** = until. **run to and fro:** or, apostatize. The Heb. *shūṭ* = to *rove, turn about, despise.* Hence, *to do despite* (Ezek. 16. 57; 28. 24, 26). But if we spell *sūṭ* with ש (=S), instead of with שׂ (=Sh), the meaning is *to swerve, turn aside, apostatize*, "those who turn aside", or revolters (Ps. 101. 3. Hos. 5. 2); as in Ps. 40. 4 (5), "such as turn aside to lies". So the Oxford *Gesenius*, p. 962 (these are the only occurrence of *sūṭ*, unless Dan. 12. 4 be another). The dots over the letter ש, making it שׁ (Sin = S) and שׂ (Shin = Sh), formed no part of the inspired primitive text, but were added by the Massoretic scribes, and with the vowel points were gradually introduced into the Heb. text. The Sept., Swete's edition, vol. iii, p. 572 (A) reads *heōs an apomanōsin* = "till many shall have gone raving mad". **knowledge:** or, calamities, or wickedness. Ginsburg would read *hārā'oth* for *haddā'ath.* The Sept. (A) reads *adikias*, "wickedness" (Swete's edition, vol. iii, p. 572). The Vatican (B), Theodotion's translation, reads "knowledge" (*gnōsis*): Ginsburg's hypothesis for this reading arises from the two letters ר (=R) for ד (=D), being not infrequently mistaken. **5 behold.** Fig. *Asterismos.* Ap. 6. **the river.** See note on 10. 4. **6 man.** Heb. *'ish.* Ap. 14. II. **upon** = above. **How long . . . ?** Note the two questions ("O" and "*O*" in the Structure above). **7 held up his right hand, &c.** Ref. to Pent. (Deut. 32. 40). Ap. 92. **a time, times, and an half.** See Ap. 90 and 91. **he:** i.e. the "little horn" or Antichrist. **8 MY Lord.** Heb. *Adonī.* See Ap. 4. VIII (1). **what . . . ?** Note the correspondence of these two questions in *vv.* 6 and 8. **the end of these things?** (i.e. the "wonders" of *v.* 6). The prophecy from 10. 14 is given in view of these questions.

M a (p. 1205)

10 Many shall be purified, and made white, and °tried; but the °wicked shall do °wickedly: and none of the °wicked shall °understand; but [3]the wise shall understand.

b 11 And from the time *that* °the daily *sacrifice* shall be taken away, and **the °abomination that maketh desolate** set up, *there shall be* °a thousand two hundred and ninety days.

12 °Blessed *is* he that °waiteth, and cometh to °the thousand three hundred and five and thirty days.

c 13 But go thou thy way till °the end *be:* for thou shalt °rest, and °stand in °thy lot at [8]the end of the days.'"

10 tried = refined.
wicked . . . wickedly . . . wicked = lawless . . . lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.
understand. The *Maskīlīm* of *v.* 3.
11 the daily sacrifice . . . taken away. See note on 8. 11; and Ap. 89.
abomination, &c. See note on 8. 12; and Ap. 89.
a thousand two hundred and ninety days. See Ap. 90.
12 Blessed = O the blisses! See Ps. 1. 1. The only Beatitude in this book.
waiteth = is steadfast. Cp. Matt. 24. 13. Mark 13. 13. Rev. 2. 26.
the thousand three hundred and five and thirty days. See Ap. 90. The Heb. accent suggests the rendering: "Blessed is he that expecteth and shall reach [the goal: he shall reach] to day, 1335."

13 the end. This is the sole object of the hierophant's words from 10. 14 onward. **rest:** in death. **stand:** i. e. in resurrection. **thy lot.** The 1611 edition of the A.V. reads "the lot".

THE MINOR* PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS‡ AS A WHOLE.§

(*Division.*)

$\mathfrak{A}^1$ | THREE Prophets: HOSEA, JOEL, AMOS. The first and third dated, as being in the reigns of Kings of Judah, and in that of a King of ISRAEL also.

$\mathfrak{A}^2$ | SIX Prophets: OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH. The third and sixth being dated, as in the reigns of Kings of JUDAH only.

$\mathfrak{A}^3$ | THREE Prophets: HAGGAI, ZECHARIAH, MALACHI. The first and second being dated, as in the reigns of Kings of Medo-Persia only; after the Captivity.

THREE PROPHETS.‖ (*Introversion.*)

$\mathfrak{A}^1$ | $\mathfrak{B}^1$ | HOSEA. Like AMOS ($\mathfrak{B}^2$), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. HOSEA probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.

$\mathfrak{C}^1$ | JOEL. Undated. General: concerning (1) the Gentile kingdoms, and (2) "the Day of the Lord."

$\mathfrak{B}^2$ | AMOS. Like HOSEA ($\mathfrak{B}^1$), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. AMOS probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.

SIX PROPHETS.‖ (*Alternation and Introversion.*)

$\mathfrak{A}^2$ | $\mathfrak{D}^1$ | $\mathfrak{F}^1$ | OBADIAH. Like HABAKKUK ($\mathfrak{F}^2$), is undated; and his prophecy is special, concerning EDOM.

$\mathfrak{G}^1$ | JONAH. Like NAHUM ($\mathfrak{G}^2$), is undated; and his prophecy is special, concerning NINEVEH. Gentile repentance.

$\mathfrak{E}^1$ | MICAH. Like ZEPHANIAH ($\mathfrak{E}^2$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

$\mathfrak{D}^2$ | $\mathfrak{G}^2$ | NAHUM. Like JONAH ($\mathfrak{G}^1$), is undated; and his prophecy is special, concerning NINEVEH. Gentile destruction.

$\mathfrak{F}^2$ | HABAKKUK. Like OBADIAH ($\mathfrak{F}^1$), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.

$\mathfrak{E}^2$ | ZEPHANIAH. Like MICAH ($\mathfrak{E}^1$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

THREE PROPHETS.‖ (*Division.*)

$\mathfrak{A}^3$ | $\mathfrak{h}^1$ | $\mathfrak{J}^1$ | HAGGAI. Dated } in the reigns of Medo-Persian Kings. After the Captivity. Special,
$\mathfrak{J}^2$ | ZECHARIAH. Dated } concerning the Second Temple.

$\mathfrak{h}^2$ | MALACHI. Undated. General. After the Captivity, and after the days of the Second Temple.